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FUEL FOR MISSIONARY FIRES



1. Newspaper advertisements of Christian literature have led to correspondence, and, later to visits from colporteurs, which are proving an effective means of making the Gospel known in Japan. (See page 649.)

2. Some Armenian Christians are taking the "revenge of love" on the Turks by dedicating their lives to efforts to lead their enemies to Christ. (See page 667.)

3. Chapel cars are proving an effective means for taking the Gospel to unchurched communities in western America. The number of these "churches on wheels" is being increased. (See page 677.)

4. Does China need Christ? A Chinese woman, near Amoy, told a missionary that she had killed five of her own girl babies, and she and others said that they had never known it was wrong until the missionary came. (See page 676.)

5. Assiut College for fifty years has been one of the greatest Christian forces in Egypt. Six hundred students are now enrolled. (See page 663.)

6. The greatest of all Chinese discoveries within the last twenty years is the New Chinese Woman. (See page 691.)

7. The Minister of Education in Japan recently urged the need of purifying their priesthoods upon the official representatives of the Buddhist and Shinto religions, to strengthen the moral life of the people. (See page 685.)

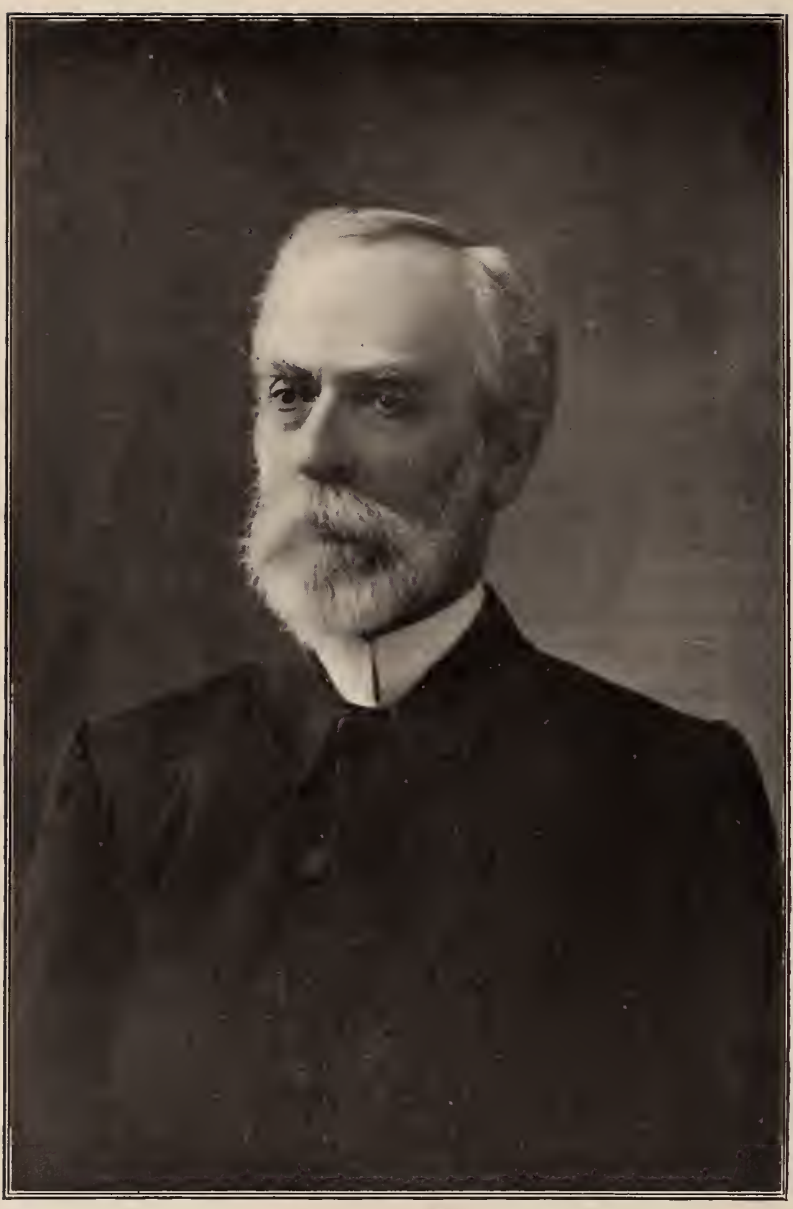
8. The Christian character of the management is a recognized factor in the high standard maintained by the output of a certain silk factory in Japan. (See page 703.)

9. A candidate for church membership is seldom accepted in Korea if the applicant has not also brought an unbelieving husband or wife to Christ also. (See page 704.)

10. Five thousand copies of the New Testament have recently been given away by a Chinese who takes pains to state that he is not a church member. (See page 706.)

11. The *Morning Star,* the sailing vessel used by the London Missionary Society for so many years on Lake Tanganyika, has been destroyed by German soldiers. (See page 712.)

12. The history of Egypt, accepted by the Ministry of Education for use in the government schools was written by a native Christian woman. (See page 711.)



DR. DAVID THOMPSON

One of the huilders of the Christian Church in Japan, and a promoter of Christian unity (see page 655)

THE

MISSIONARY REVIEW OF THE WORLD

Vol. XXXIX. No. 9
Old Series

SEPTEMBER, 1916

Vol. XXIX. No. 9
New Series

SIGNS OF THE TIMES

FEDERATED WORK IN JAPAN *

ONCE a year, usually in January, the Conference of Federated Missions holds a session in Tokyo. It is probably the most comprehensive federation of Christian forces on any mission field. With but few exceptions, the Protestant Missionary bodies working in Japan are represented in the Federation. The total membership is fifty-one. The session continues for two days, and the matter brought before the conference, for the most part, consists of discussions and reports of committees.

Among the enterprises undertaken by the missions in cooperation and under the auspices of the Federation, are the Japanese Language School for missionaries, the School for Foreign Children, and the Christian Literature Society, and such publications as the *Christian Movement* (a year book of missions in Japan), and the *Japan Evangelist,* a monthly magazine devoted to missions in Japan. Various committees also bring in annual reports on important aspects of the missionary situation. Such committees represent subjects relating to relief work, industrial welfare, education, Bible study, Sunday-school work, statistics, and temperance. Five members of the World Conference Continuation Committee of Japan are elected by this conference.

One matter of outstanding interest, occupying the attention of the last conference, was the proposed Christian University for Japan. The plan for founding a university under the auspices of Christian missions and churches has been under discussion for a number of years. There exists no doubt among Christians in Japan as to the need of a uni-

* From Rev. S. H. Wainwright, of Tokyo.

The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this REVIEW, but do not acknowledge responsibility for opinions exprest, nor for positions taken by contributors of signed articles in these pages.—EDITORS.

versity founded on an evangelical basis. Such an institution would crown the educational work conducted by the Christian missions during the past half a century. The necessity felt for such a seat of learning is due, in no small degree, to educational progress already achieved.

The Christian community in Japan is convinced that in the training of professional men and in the task of scientific research and theoretical thinking, the higher and future interests of Japan can be best served through the founding of a great seat of learning under Christian auspices. There is a consensus of opinion concerning these questions. The only real obstacle to success in the promotion of the movement for a university has been a lack of funds.

KOREAN MISSIONS IN MANCHURIA

LARGE numbers of Koreans have recently moved into Manchuria, where they have started farms. For the last three years, three Korean pastors or home missionaries, supported by the northern Presbytery of Syen Chyun, have been doing a splendid work among them, preaching and organizing churches.

Over 200,000 Koreans have already settled in Manchuria, and the number is rapidly growing year by year, as the Koreans are settling down in little communities reaching from the Yalu River up to Kirin, in a country about one-third the size of Korea.

At Chintuho, there is now a church of 250 adherents, and in the entire district every Korean had become a Christian and a regular attendant at the church services. For the week's Bible study 202 men registered, some of them having walked 80 or 100 miles carrying their food on their backs so as to save the expense. They were a fine, keen, interested set of men. "The life in these little communities," says Rev. T. S. Soltau, "is very similar in many ways to that of the early church as recorded in the Acts of the Apostles. If any family is unfortunate with their harvest their more fortunate brethren make up the lack from their own supply.

The work has been difficult owing to the great distances to be covered, the severe winters when the thermometer drops to forty and fifty degrees below zero, the bad roads, their lack of knowledge of the Chinese language, and at times the bands of robbers or brigands which terrorize the country. And yet in these three years they have organized 56 groups or churches with a total of 2,780 adherents, and have started a number of Christian schools for the education of Korean children. And all this work has been carried on entirely independently of any foreigner, save at the time of the annual class when one or two of the men from Kangkei have gone over to teach. The church people, tho desperately poor, are realizing their responsibility, and are now paying the salaries of three evangelists who assist the pastors in their arduous work.

But the opportunity does not end there, for the Korean readily learns the Chinese language, and already a number of them have become members of the Chinese church, established by the Scotch and Irish Presbyterian missions. And since God has so signally used the Korean missionaries among their own people,

He may also do great things through them among the Chinese at this critical time in that nation's history. A desire has already been exprest on the part of some of the leading Korean Christians for union with the Chinese church in Manchuria.

CHINESE MOSLEMS ALARMED

EVEN in China the Moslems are seeing signs of the breaking up of Islam. A Mohammedan conference in Peking, early in this year, was composed of some three hundred Ahungs (Chinese Mullahs) from the northern provinces. This meeting was undoubtedly called because of the effect of efforts made in various places to reach Moslems with the Gospel. The report, which was published, not in Arabic but in high-class Wenli, gives the following view of the situation:

"From without, our enemies (other societies or churches) have taken up arms against us and are continually searching for an opportunity to send us harmful books. From within, blind and foolish disciples have lost the real spirit of Islam and simply observe the outward forms, and have even suggested the changing of our religion. We have noticed that among our fellow-Mohammedans, those who understand the Lord (Mohammed) and regard him as holy, who practise self-denial, attend faithfully to worship, and study the sacred lessons, are very few in number. The reason for all these failures is that the truth has been hid and our principles have been kept dark. We must withstand those who would hurt us from without and awaken the sleepy and ignorant in our midst, and cause all disciples to understand Islam, practise self-denial, and do their duty."

Surely this is a sign that the Gospel is taking effect. Let us thank God and take courage.

AFTER TWO YEARS OF WAR

THE war has already lasted longer than many thought possible, and neither side yet shows signs of exhaustion. The cost has been immense in men and money, but even more so in the expenditure of energy used to devise means of destruction, which energy might have been used to devise inventions and reforms for the benefit of mankind. Not less than two thousand missionaries have been recalled or deported from foreign fields, schools have been closed, churches have been turned over to natives, many mission hospitals are now used only for wounded soldiers, and valuable mission presses are idle.

The cost of the war, estimated at from fifty to sixty millions a day, has already reached the fabulous sum of thirty-five billion dollars—ten times the amount spent in Christian work in Asia, Africa, Latin America and the islands of the sea since Christ gave to His disciples the Great Commission. The men who have been killed and wounded are many more in number than the total Protestant missionaries ever sent into non-Christian lands.

What are thus far some of the results of this expenditure, from a Christian viewpoint?

First: The world has seen a new standard set in the possibilities of expenditures and of sacrifice. Never again can the plea be made that too much is asked of the servants and

stewards of God. Even in the midst of war several missionary societies in Great Britain have not only met expenses but have made up deficits.

Second: Many of the nations have been brought to their knees to confess their sins and to ask the guidance and help of God. In France, however, it is said that while the churches were well filled in the days of defeat, now, in the time of victory, they are again nearly deserted. In England there is unusual seriousness, and it is said that among the soldiers "Tipperary" is being replaced by "Onward, Christian Soldiers." Throughout Germany there is reported an earnest spirit of prayer. If there is also developed a new attitude toward the word of God and the Deity of Christ, the conflict will not have been in vain. The Christian work among soldiers and prisoners of war should produce abiding results.

Third: The sale of intoxicants—that liquid-demon possession — has been struck a hard blow. Russia is already feeling the benefit of the vodka prohibition, and France is blest by the destruction of the sale of absinthe. When Germany gives up her beer, France foregoes wine, and Great Britain has courage to prohibit alcoholic drinks, then they may be counted as having learned a great lesson through the war—and will be more ready for peace.

Fourth: The deadliness of the struggle for mastery, without brotherly love, has been manifested in the German spoiliation of Belgium, the Austrian devastation of Serbia, the Russian retreat in Poland, the Turkish massacres in Armenia, and the *jehad* in Persia. Efficiency and the selfish desire for supremacy work only death when they are devoid of the Spirit of Christ.

Fifth: The effect of the war on mission fields can not yet be estimated. German mission work is almost at a standstill, since the men have been called home to fight or have been deported from British and French possessions. The German fields in western, southern and eastern Africa have become battlefields, and even Americans have found their work hindered. In Persia, all missionary work in country districts has been abandoned and, in the city, those who are able to continue find their time mostly occupied in relief of the starving. From Turkey, many of the missionaries have been deported, and the schools and hospitals taken by the Turks for wounded soldiers. Many thousands of dollars' worth of mission property have been destroyed. Syria and Palestine are nearly sealed up, while famine reigns. The Marshall Islands have been taken by the Japanese, and other German possessions in the Pacific are in the hands of French and British. All of these changes have greatly disturbed the missionary activities.

Sixth: Travel to and from the mission fields is now difficult and dangerous. The Government of India has made strict regulations that turn many back from that land, and every traveler runs unusual risks on land and sea. Supplies are difficult to obtain in Africa and other outposts of civilization, and no new work can be undertaken.

Seventh: Whatever the result of the war—and it seems that Germany, Austria, Bulgaria and Turkey are doomed to lose that for which they are fighting—whatever the terms on

which peace is made, the indications are that Moslem political power is broken and Turkish sovereignty will be no more. Then fear will be removed from those Moslems who desire to confess Christ openly. Arabia has thrown off the yoke of Constantinople, and it is hoped that Armenia will be set free. Syria and Palestine are in the balance, but we look for a new era in missions to Moslem lands. Albania must be once more free to begin a new life, and Persia, under Russian and British influence, will doubtless offer greater facilities for mission work and the people will respond more readily to the Christian message.

Surely this is a time for prayer and for preparation on the part of Christians, that we may be ready to seize the opportunities when they come and to enter the open doors. It is a time for the union of Christian forces and for a redistribution of workers on the mission fields. May the Church of Christ not fail to learn her lessons in self-sacrifice, loyalty and Christian generalship.

A FRENCH APPEAL FOR UNITY

THE war may bring about closer unity among the nations and also among the denominations. Twenty-five French chaplains at the front have recently issued a striking document, a part of which reads as follows:

"On the field, in the camp, in the field-hospital we see our countrymen, officers and men, fight, suffer, die—and it never occurs to us to ask them, 'To what section of the Church do you belong?' For them and for us, at the front, 'one is our Master, even Christ, and all we are brethren.'

"When the happy hour of victory and peace shall come, if God restores us to our churches, shall we find them still divided, disunited, exhausting their resources both of men and money in works and organizations that run on parallel lines or are even rivals to one another? Bleeding as it will be from its cruel ordeal, our dear country will need all our strength to assuage its smart; many, many hearts burdened with trouble will be ready to receive at our hands the implanted word; shall we then dissipate in barren debates the precious time which should be consecrated to saving the people?

"No! You would not have it so! Protestants of France, brothers in Jesus Christ, you would say, 'Let all things be done unto edifying.'

"On the eve of new battles, in which some amongst us may pass to heaven—before God Who hears us—in the name of so many sons of our churches who in this war have given their lives to preserve the unity of our native land—in the name of all the martyrs who through the centuries have died for the defense of the Gospel, we most solemnly entreat you, and sound to you this challenge.

"Protestants of France, brothers in Jesus Christ, let us close up our ranks around the one Saviour of us all. To serve Him, to extend His kingdom, let there be henceforth in France one, and only one, Evangelical Church."

Is it not time that all true Christians realize that they are serving one Lord in one cause and that greater unity and cooperation are essential to success?

WORK ON THE MEXICAN BORDER

WITH over one hundred thousand American troops on the Mexican border, there is an obvious need for Christian work among them. Already the Army and Navy departments of the International Y. M. C. A. has erected "huts" in the various camps, has sent a hundred secretaries and is furnishing games, literature, writing paper, entertainments and religious meetings for the men.

Army camps are always surrounded by a class of camp followers whose influences are for evil. George A. Reeder, the secretary of the Army and Navy Department, who is in charge of the border work, investigated the border conditions and reported that the moral risks of the troops are greater than the Association has ever faced before. Under the monotony of military camp life, in a most trying climate, the temptations to thousands of young men away from home are very great.

The outfit for an Association branch comprises a frame building of simple construction, in charge of a secretary and assistants. It is the business of the secretaries to make the Association building a social headquarters for the men and a cheer-up spot in the tiresome monotony of camp life. The equipment consists of tables, chairs, benches, with free writing materials, books, magazines, newspapers from the home towns of the troops, a graphophone with records, and generally a motion picture machine. Games are provided also, such as chess, checkers and dominoes, and a popular feature of every branch is the ice-water barrel. Included always in the equipment is a folding organ for religious services. Entertainments, athletics and concerts are part of the program.

The religious features are provided for by a series of Gospel meetings and by Bible classes. The Association buildings are available for religious services conducted by the chaplains or by visiting ministers of various denominations. Every secretary is expected to conduct a steady program of personal Christian work. They are to be big brothers to every man in the camp and to help them by counsel.

Fresh supplies of reading matter are always needed. Popular weeklies and monthly magazines are especially liked by the men.* Funk and Wagnalls Company are sending 2,000 copies of the *Literary Digest* every week.

The average cost of the Army branch building, including full equipment, is about $2,000. One man, who has a son in the militia, has given that amount for the equipment of a branch unit. $5,000 will provide for building and equipment, and will pay the running expenses of a branch for six months. The present prospects are that the state troops will not remain on the border for a longer period.

Many testimonies have been given in praise of the efficient organization of the Young Men's Christian Association camps on the border. Let spiritual power be emphasized equally with organization efficiency and the results will be permanent.

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* Relatives and friends of the troops who desire to cooperate in furnishing literature should forward it in large packages, charges prepaid, addrest to the Army and Navy Department, Y. M. C. A., 120 East 28th Street, New York. At New York the material is sorted and distributed to the camps on the border in accordance with their needs.



COMING EVENTS



SEPTEMBER

2d—Anniversary of arrival of Whitman and Spaulding at Walla Walla, 1836.
3d—Anniversary of landing of Townsend Harris at Shimoda, Japan, 1856.
6th to 11th—National Baptist Convention, Savannah, Georgia.
28th—Missionary Society of Evangelical Association, Williamsport, Pa.
30th—Anniversary of ordination of Robert Moffatt and John Williams, 1816.

OCTOBER

4th to 8th—Convention of the Brotherhood of St. Andrew, Cleveland, Ohio.
6th—General Convention Protestant Episcopal Missionary Society, St. Louis.
13th to 18th—Foreign Christian Missionary Society, Des Moines, Ia.
17th, 18th and 19th—70th Annual Meeting American Missionary Association, Minneapolis, Minn.
18th—Robert Moffat sailed for Africa, 1816. 100th anniversary.
24th to 27th—Annual Meeting American Board, Toledo, Ohio.
24th—Death of Ann Judson, 1826. 90th anniversary.
26th—Birth of Christian Frederick Schwartz, 1726. 190th anniversary.
28th—Death of Madame Coillard, 1891. 25th anniversary.
31st—Fourth Centenary of the Reformation under Martin Luther, 1516.

NOVEMBER

8th to 10th—Annual Meeting Women's Bd. of Missions, Northampton, Mass.
12th—World Temperance Sunday Observance.
17th—John Williams sailed for the South Seas, 1816. 100th anniversary.
23d—Thanksgiving Day Services, Home Mission Sermons.
30th—Founding of the Edinburgh Medical Missionary Society, 1841.

DECEMBER

6th to 13th—Third Quadrennial Council of the Federal Council of the Churches of Christ in America, St. Louis, Mo.
19th—Birth of Adolphus Good, 1856. 60th anniversary.
23d—William Duncan sailed for Fort Simpson, British Columbia, 1856.
24th—Allen Gardiner sailed for South America, 1836. 80th anniversary.
24th—Christmas Sunday. Foreign Mission Services.
25th—Dedication of Duncan's Church at New Metlakahtla. 20th anniversary.
26th—Bishop Selwyn sailed for New Zealand, 1841. 75th anniversary.
31st—Death of Bishop Crowther, 1891. 25th anniversary.



AN INVOLUNTARY MISSIONARY IN JAPAN

By these rural postmen the Gospel is being carried into remote hamlets and districts in Japan. They are unconsciously acting as missionaries by distributing the newspapers in which the Gospel is advertised



REV. ALBERTUS PIETERS AT HIS DESK IN OITA, JAPAN

Advertising the Gospel in Japan

BY REV. ALBERTUS PIETERS, D.D., OITA, JAPAN

A SUCCESSFUL business requires four things: (1) A real need; (2) a product of good quality that meets the need; (3) accessibility of this product through distributing agencies; (4) knowledge on the part of the public of their need, of the article which is to supply it, and of the places where it is to be obtained.

The rest is easy. If people want a thing, know they want it, and know where to get it, they will seek it; then salesmanship is reduced to the simple task of handing things over a counter.

Apply these principles to missionary work.

The people of non-Christian countries need the Gospel of Christ and need it badly. No other need is so widespread, so deep, and so permanent as this. In every country where missionary work has reached an advanced stage, there is also a good supply of the article that will meet the need, and immense sums have been invested in the business. Just as grain or any other natural product must pass through a process to fit it for actual consumption, so the Gospel of Christ must be especially prepared to meet the spiritual needs of any people. The Scriptures must be translated and printed; Christian literature must be created; men must be trained to preach, and the message must be interpreted in relation to the

habits, ideas, and spiritual state of the people whom we strive to reach. This business requires such organizations as Bible and tract societies, Christian literature societies, Christian schools, universities, theological seminaries, etc. In Japan these enterprises have been established, and have reached a high state of efficiency.

The third need is that of distributing agencies. Here, also, we are well supplied. All the modern conveniences of railway and steamship lines, telegraph and postal system, banking and other facilities for business, are at our service. The country is dotted with mission stations and churches. These are found in all the cities and the larger towns, even in many of the smaller places. Only the villages and the country districts are without them. These, to be sure, contain eight-tenths of the population, but a majority are near enough to some distributing point to be easily supplied if the fourth condition of success were only realized.

Ah! there's the rub! Not one of the elements of the fourth demand is present in any considerable degree. With rare exceptions the Japanese people are unconscious of their spiritual needs. They do not know that perfect satisfaction for those needs is to be found only in Christ, and they do not know where and how to find those who will teach them of Christ. Consequently there is not an active demand for the thing we are offering. How is this consciousness of need to be awakened and the attention of the public to be directed to that which will satisfy it?

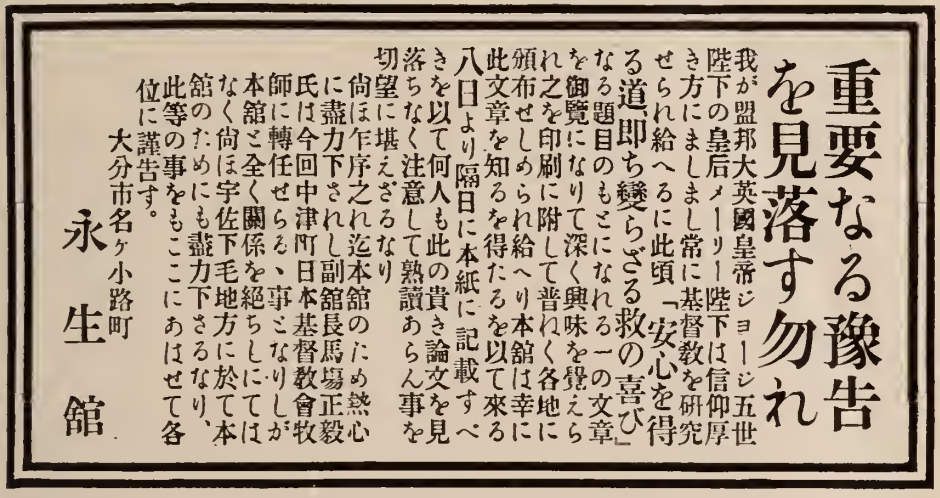
How is it done in business?

Some years ago, a man whose name is now a household word in America, discovered that thousands of people were suffering from coffee poisoning, or could be made to think they were, which for business purposes amounts to the same thing. He prepared a coffee substitute which, in a harmless way, was to satisfy the craving for a hot drink at breakfast. He set up a large manufacturing plant; and he supplied the retail grocers all over the country. If he had done all that and nothing more, he would have died a poor man, instead of speedily becoming a multi-millionaire. Notice that his problem was the same as ours. There was the need, there was the manufactured product to meet it, and there were the distributing agencies which made it easy of access, but there was not the consciousness of need, there was no knowledge that such an article existed, and hence there was no demand. What did he do to produce that consciousness of need, that knowledge, and that demand? He advertised.

If we would succeed in Japan, we must go and do likewise. This we have been endeavoring to do for the past three years in Oita Ken, a province containing approximately one million souls. This province prefecture is subdivided into twelve "Cun" or counties, and these again into numerous "Mura," or townships. The capital city, Oita, has a population of about thirty thousand. In Christian work this province was, three years ago, one of the most backward districts of the empire, having but one adult commmunicant Christian to three thousand of the population. The proportion in Japan at large, according to the Edinburgh statistics, was one to eight hun-

dred and fifty; in China, one to two thousand; in India, one to five hundred and sixty, and in Africa one to three hundred and twenty-five.

In Oita a strong dislike of the Christian religion is almost universal, as this is one of the provinces in which the ancient Roman Catholic movement has left an evil tradition. Outside of the limited Christian circle, intelligent knowledge of even the simplest historical facts in regard to Christ was almost wholly lacking. tracts, including annotated selections from the New Testament, is sent to the applicant, with a letter encouraging him to read them with care. His name is also placed on the mailing list, and he is informed that he will receive a certain Christian monthly magazine, free of charge, for six months. After a month has elapsed, another letter is sent him, with a fresh package of tracts. If he indicates any special interest, correspondence is continued. If he is near



重要なる豫告を見落す勿れ

我が盟邦大英國皇帝ジョージ五世陛下の皇后メーリー陛下は信仰厚き方にましまし常に基督教を研究せられ給へるに此頃「安心を得る道」即ち變らざる救の喜び」なる題目のもとになれる一の文章を御覽になりて深く興味を覺えられ之を印刷に附して普く各地に頒布せしめられ給へり本館は幸に此文章を知るを得たるを以て來る八日より隔日に本紙に記載すべきを以て何人も此の貴き論文を見落ちなく注意して熟讀あらん事を切望に堪えざるなり

尚ほ午序之れ迄本館のため熱心に盡力下されし副館長馬場正毅氏は今回中津町日本基督教會牧師に轉任せらるゝ事となりしが本館と全く關係を絶ちしにてはなく尚ほ宇佐下毛地方に於て本館のためにも盡力下さるなり、此等の事をもここにあはせて各位に謹告す。

大分市名ヶ小路町

永生館

THE GOSPEL ADVERTISED IN A JAPANESE NEWSPAPER

Altogether, it may fairly be said that this was a district where there was a distinct need of some new agency for reaching the people with the Gospel message, and at the same time the conditions were comparatively unfavorable.

What were we to do to attract attention? First, we obtained space in the secular press at advertising rates, and printed brief articles on the essentials of the Christian religion. An invitation is given to apply for free literature. When applications come in they are carefully recorded on a card index, and a small package of enough, one of the evangelists is introduced to him; if not, a traveling evangelist is sent to talk with him. Once a year a grand rally is held to bring together as many inquirers as possible for conference. Within the past year a new association has been formed, which aims to place more advanced books within the reach of those interested. A loan library has been established, and the privilege of borrowing these books is confined to members of the association, who pay a small fee. There are now more than one hundred and twenty members in this association.

The next step contemplated is to establish local branches so as to provide "nerve centers" around which popular interest may gather, hoping that in time these may become the beginnings of Church organizations.

The expenses have been as follows:

	Newspaper Adv.	Office Rent Clerk Hire, Tracts, Postage, Etc.	Total
1912 (from Feb. 12th)	$583.45	$656.58	$1,240.03
1913	847.83	729.25	1,577.08
1914	777.23	1,150.10	1,927.33
Total for three years	$2,208.51	$2,535.93	$4,744.44

This includes everything except the salary of the Japanese traveling evangelist and his expenses, which were paid from the ordinary mission funds. The total amount is about equal to the salary and house rent of a married missionary in Japan for the same period.

It is difficult to estimate accurately the results of work of this kind. On the one hand, there has, so far, been less change in the situation than we had hoped. Attendance at church servics has increased during the three years, and this increase is in some measure, and in certain localities, traceable to the effects of the advertising work, but not to any remarkable extent. So far as the churches are concerned, the improvement up to date has been slight, and largely to be accounted for in other ways.

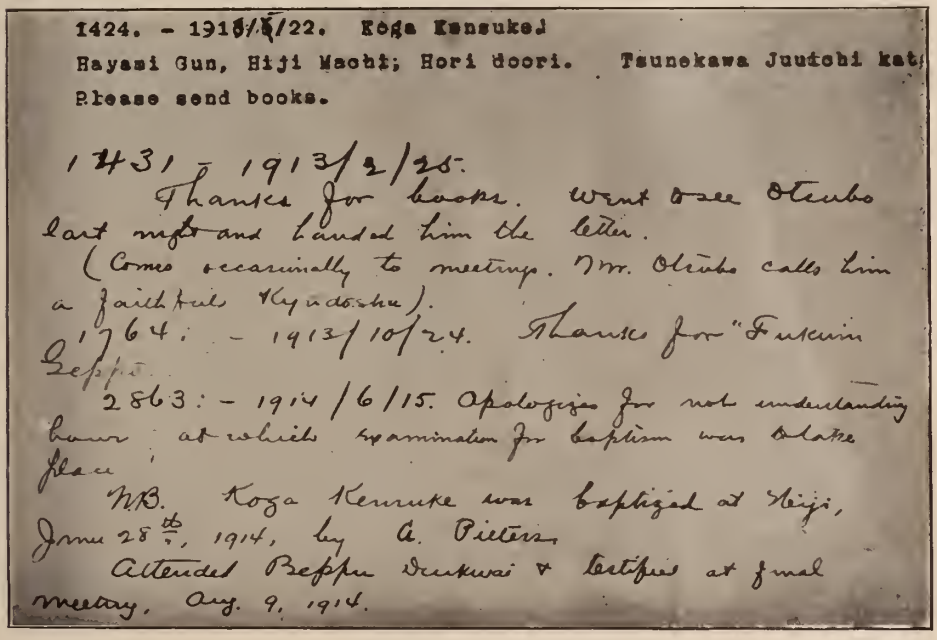
On the other hand, the following are concrete facts: First, three thousand people have applied for and received sufficient Christian literature to make them wise unto salvation, and their names and addresses are in the card index. There may be others of whom we have not heard. Thirty-two have since been baptized upon confession of faith, and have become members of the Church of Christ in Japan (Presbyterian and Reformed), and of the Methodist, Baptist, and Lutheran churches. Such work may be sustained and administered by a denominational agency, but its results are inter-denominational.

The message of the Gospel has also been very widely brought to the people of this and other districts through this advertising work, more widely, perhaps, than it has been brought to the people of any other province in Japan by all of the other missionary agencies. It has been made accessible to at least fifty thousand people. How many of these have read the articles no one can tell. Many do not read them at all, but it is certain that hundreds of others do read them, for it is proved by letters and inquiries to the number of nearly five thousand that come to this office from every county and from well nigh every township in the province, as well as from neighboring districts and from remote parts of Formosa, Manchuria and Korea.

How far the published articles have influenced those who have not been heard from is one of the things we should like to know, but in the nature of the case can not. We can guess to some extent from our own experience, for all of us are being influenced, consciously and unconsciously, by what we read in the papers, but only very rarely do we make it known. In all reason, therefore, to the hundreds who have written us that they have read the articles and have been deeply imprest by them must be added other hundreds who have been equally imprest, but have not said so. We have also informa-

tion from various sources that the things thus brought to the attention of the public have become matters of discussion among groups of laborers, in the family circle, in young men's clubs, and in barber shops and other places where men congregate.

The thing to be remembered is, that in the vast majority of the village communities thus reached it is Gospel can penetrate into these remote places." That was a deliberate and well-founded judgment, and it is still the truth, except where the newspaper evangelization plan is adopted. It is no longer true in Oita Ken, for at present there is scarcely a township, and at the present rate of progress in a few years there will be scarcely a hamlet in the entire


1424. - 1913/8/22. Koga Kensuke.
Hayasi Gun, Hiji Machi; Hori doori. Tsunekawa Juutchi kat.
Please send books.

1431 - 1913/2/25.
Thanks for books. Went to see Otsubo last night and handed him the letter.
(Comes occasionally to meetings. Mr. Otsubo calls him a faithful Kyōdōshu).
1764. - 1913/10/24. Thanks for "Fukuin Zeppō".
2863: - 1914/6/15. Apologizes for not understanding hour at which examination for baptism was to take place.
NB. Koga Kensuke was baptized at Hiji, June 28th, 1914, by A. Pieters.
Attended Beppu Dendwai & testified at final meeting. Aug. 9, 1914.

FACSIMILE OF CARD IN CARD INDEX

not a choice between this method and some other, but this or nothing. Some years ago the writer was sitting with a colleague on the deck of a coasting steamer, and as we passed along, village after village appeared in view. Presently he said to his companion: "How long is it likely to be before these people hear the Gospel?" His companion reflected a moment and then said: "These villagers will die in their sins and their children after them, for there is no way by which, in this generation or the next, the province where there is not some one who is in possession of the Gospel and in touch with an evangelizing agency. The newspaper and the mail carrier go everywhere. They are the only distributors of ideas that do go everywhere. In alliance with them we can reach the entire country, altho not all the people in it. Without them we are confined to the places which missionaries and evangelists can visit.

One or two extracts from the rough notes on the card index will

illustrate how the system works, and the effect produced upon favorable cases. The following is a facsimile of one of the cards: The numbers are those of the communications received, which are numbered and filed in the order of their receipt. The man concerned, Mr. Koga, is a young civil engineer, living at Hiji, a small town where an evangelist, Mr. M. Otsubo, was located. Hence a letter of introduction was at once sent him, and it was promptly presented. After a course of instruction, lasting some months, as indicated by the dates, he was baptized, and is now one of the most active members of the little church at Hiji. The word "kyndōsha" on the card means "inquirer." The "Fukuin Ceppō" is a monthly Christian publication. The "Daikwai" referred to at the end is the annual rally in which we strive to get the people together.

Another card gives the outlines of a pathetic case of a man brought by great sorrow to feel the need of a Savior. The notes on the card run as follows:

No. 2,839. June 11, 1914. Name; Nakamurza Tatsuzo. A primary school teacher way back in the hills.

"Have read your advertisement and wish to get the books."

No. 3,727. November 13, 1914. Many thanks for the books sent. I am teaching in this very out-of-the-way place. After I had been here a week my second son, aged three years, got sick and died. On July 27th my oldest son, aged five, also died. So I have buried my two children here. Also, my younger sister died at Hita on July 30th. My father died August 25th. My old mother is still in my home town. My wife and I are here together—very lonely. I am reading the Bible now daily. Would like a copy of the full Bible, Old and New Testaments. Have sought for comfort in various forms of faith. Hope to join the Eisei Kwai (the reading club) at the end of this month."

This man was introduced to the nearest evangelist, who happened to be a Lutheran, many miles off. The next note records a card from him:

"Mr. Matsumoto (the evangelist) writes (December 7, 1914) that this man is making progress in the faith and has made up his mind to be baptized."

No. 4,004. January 1, 1915. "Please record me as a member of the Eisei Kwai. Mr. Matsumoto comes here once a month, which is my only comfort. Have resolved to receive baptism in March at Hita or Kurume. Hope also to visit you in the summer vacation."

The final note is as follows:

"N.B. A card from the Rev. Matsumoto Sadokai received May 28, 1915, states that this man received baptism on Pentecost Sunday, May 23, 1915, from the Rev. Dr. J. M. T. Winther."

Enough has been said to show the workings of this system. It is greatly to be desired that the Boards and churches will supply their missionaries with the necessary funds to extend it to the entire empire. Two of the most experienced and cautious missionaries in Japan, Dr. Sidney L. Gulick and Dr. J. M. T. Winther, have estimated that if generally employed it would double the evangelistic efficiency of the existing missionary force. It could probably be done with an increase of 20 per cent. over present expenses. If the estimate is correct we could double the results of our work by an addition of 20 per cent. to the cost. That would be good business. And the question is not: "Can we afford it?" but "Can we afford not to do it?"



DR. DAVID THOMPSON AND HIS STUDENTS IN 1871

An Apostle of Christian Unity

THE LIFE AND WORK OF DAVID THOMPSON, OF JAPAN

BY REV. WILLIAM ELLIOT GRIFFIS, ITHACA, N. Y.

FIFTY-TWO years of active and continuous service in the Master's work — this is the record of David Thompson, who died in Tokyo, Japan, October 29, 1915, at the age of eighty.

He came of sturdy ancestry, accustomed to toil on the frontier. Both his grandfathers were of Presbyterian Scotch-Irish descent, who came to America late in the seventeenth century. One was a substantial farmer near Cadiz, Ohio, where he married a thrifty young German woman, who filled the home with four stalwart sons and five interesting daughters. The future missionary found great delight in his grandmother's kitchen, because of the many polished copper utensils in which he could see his face. She read more in her German than in her English Bible, but she went dutifully to the psalm-singing church, the Associate Reformed, with her husband, who lived to be ninety-six. A maternal grandfather, Rev. Dr. Rea, founded churches, taught young men theology and younger folks music, all in Ohio.

He was also one of the first to preach missionary sermons and to form a society in Pittsburgh to turn faith into works. Both of David Thompson's parents were earnest advocates of foreign missions. So Thompson, of Japan, came into the world with missionary blood in his veins.

He was born in Harrison County, Ohio, September 21, 1835, and was graduated at Franklin College, Ohio (September 8, 1859), and from the

Western Theological Seminary, in Pittsburgh, three years later. On November 30, 1862, he left New York on the "Belle of the West," a clipper ship of 1,200 tons burden. He was met in Shanghai and entertained by Dr. Farnham, who found a vessel on which the young missionary might sail for Japan.

To land in Japan in 1863 was like taking a needle shower bath of new impressions. The whole Protestant missionary body, except Verbeck and Ensor, at Nagasaki, "lined up" to meet the lone reenforcer. Messrs. Brown, Hepburn, Goble and Ballagh, with their wives, were all then in the prime of life, or young men. To-day, only Ballagh, who is over eighty, survives. Fifty-two years after Dr. Thompson was met by this little group, the missionary force had become 1,359 strong.

No picture of what God allowed David Thompson to achieve could have depth or color without contrasting the conditions that he found on his arrival with those that he left at his death. Then, the Japanese all sat on mats, using their knees and heels for chairs; now, many of them have modern furniture.

Then, the men shaved their heads, save a trigger of hair in the center. To-day, only the wrestlers are conservative as to topknots.

Then, the woman had four styles of coiffure, signifying their relation to the matrimonial market, according as they were unmarried, married, widowed, or ineligible. The old ladies and Buddhist nuns advertised the fact that no more suitors need apply by shaving their skulls until the cuticle shone (old maids and bachelors were practically unknown).

Then, the samurai, or gentry, wore the flowing crest—embroidered robes and petticoats. They stood in sandals, wore two swords in their belts, paid no taxes or tolls, and patronized or bullied the common people.

Yokohama was garrisoned. Around the settlement were guard-houses, because a powerful party was determined to overthrow the Yeddo government, drive foreigners out of the country and make Japan again a hermitage.

Korea was an acorn in a sealed, black bottle. As for Formosa and Riu Kiu (Loo Choo) it was not quite certain where they belonged.

At home, the Civil War was raging and American commerce was driven off the seas. All mail to the United States had to be sent *via* England, and Americans in Japan felt almost like men without a country. There was a lively prospect that this forlorn hope was marked for assassination.

These were slight matters compared to the reception given to missionaries by certain men of their own race. Young Thompson found that it was not the swords of the *ronin,* or the malaria of the swamps, or the earthquakes, to which he must get accustomed, or need fear. The real foes to his work were among those who were more bent on keeping Japan a field for lust than for enlightenment. Too many wanted to get rich quick and return home to retail anti-missionary scandal tales that had already done duty in India and China —some of them fishy and odorous from fifty years of currency.

Among the obstacles to Christian work in Japan at that time one could see the government edicts, posted along the roads of the empire, at the



A JAPANESE NICODEMUS: MURATA WAKASA NO KAMI

A Japanese of the Samurai class. The first Christian convert baptized by Dr. Guido F. Verbeck, by night to avoid creating a disturbance

bridges and ferries and in the towns. These prohibited the introduction of the Christian religion, and offered money to informers on "the accurst sect."

Then the settled public opinion of the Japanese was anti-Christian and was buttressed by centuries of tradition, which has left its marks even on the language. The missionaries were believed to be the disguised political agents of foreign governments bent on conquest, and Christianity was considered a system of sorcery or deviltry, its agents expert and active in the black art.

Overtopping all these was a mountain of constant ridicule from certain foreigners, who poured contempt on "hired converters." In the newspapers and in places — especially where gossip and grog passed freely —the efforts of proselyters "to plant innumerable little hostile sects in the midst of an unwilling people" were defamed with profanity. Even to-day, when young business men go to the Far East, their friends should devoutly pray for them—not so much for preservation from robbers, dangers of the sea, evil women or diseases, as against the degrading gossip of the hongs and the clubs, where money, cards, strong drink and slander of missionaries are too often the main subjects of interest.

It was this stream of criticism, often malignant and rarely reasonable, that God used to shape the special life work of David Thompson. Out of this stone of offense the Almighty was pleased to chisel a noble sculpture. David Thompson's life achievements are not to be found in long lists of converts, in numerous or imposing buildings, or in statistics that delight the patrons of missions at home. His work is not like the mustard seed, which has become a great tree, but rather like the leaven which has an amazingly transforming power, and which is not to be measured by the scales or tape-line.

Herein is the key to his career. Ballagh, of another denomination, and Thompson, early agreed that they would avoid the reproach of division by organizing a Union church for foreigners at Yokohama. For years this congregation met in halls until, on the ground made historic by Perry's treaty, the present Union church edifice was erected. When the first native Christian church was formed (in March, 1872), Thompson was absent in Europe, acting as an interpreter for a Japanese embassy. Yet his heart and soul were in the movement for the formation of "The Church of Christ in Japan," without any P.M., Q.E. or other sectarian initial qualifying its name. No hyphenates in Christianity for him! On his return from the Occident he organized the First Church of Christ in Tokyo and, for a decade, was its noble, generous, self-effacing pastor and chief servant.

I was present in Yokohama at the sessions of all the Protestant missionaries in convention, held in Dr. Hepburn's dispensary, in 1873, when the vital matter of organic union was discust and threshed out. An heroic attempt was made, that there should be a Church of Christ, without sects or divisions in Japan. How earnestly Thompson pleaded for unity in Christ for the sake of Japan, and that the historic differences should not be imported from the continents of Europe and America! So much in earnest

was he that he was willing even to incur suspicion as to his orthodoxy. But notwithstanding the fact that both churches organized were of the Presbyterian order, identical in dogma and virtually so in government, the Board at home ordered that this Second Church of Christ should be separated from the Church in Yokohama and come under a presbytery



JAPANESE RAPID-TRANSIT WHEN DR. THOMPSON ARRIVED IN TOKYO

of its own. Then Dr. Thompson separated himself from the missionary Board which had sent him out and, for several years, worked independently. He supported himself, part of the time by teaching in the Imperial University of Japan, where we were chums. Often we talked of the future of Christ's kingdom in Japan.

Thompson, as a rule, was very neat in his dress, and always such a perfect gentleman that any deviation or peccadillo attracted attention. Foreigners were all under the Japanese microscope in those early days and, people to whom etiquette is apt to be a substitute for religion, were continually scrutinizing the strange animals that had come among them with their outlandish ways. One morning, when the punctual and punctilious Thompson appeared in the schoolroom with one shoelace accidentally left untied, some of the boys quickly reported the strange phenomenon to the directors. Forthwith, these gentlemen of dignity and seriousness called upon Dr. Verbeck, the principal, to inquire "whether Professor Thompson was offended in any way," as they had noticed this slip in his dress and feared that it boded evil

to them. How we foreigners enjoyed the joke!

Thompson gave himself to master the language and was able to preach to the Japanese in a clear, rich, flowing style. He was a master of Hebrew also, and began to translate the Book of Genesis. Tho this book was never printed, he later rendered efficient service on the union version of the whole Bible, completed in 1888. This is known to be one of the greatest triumphs of modern missionary scholarship. Thompson served for a time as interpreter to the United States legation, and in this way his temporal wants were so well supplied that he was able to gratify his generous impulses in helping the Shinsakae Church and its members.

With new arrivals in the mission field, wiser councils and tactful adjustment prevailed so that a complete reconciliation was made and new Presbyterians and Reformed Church missions also entering the field, a wider union resulted, in what is now called "The Council of Missions cooperating with the Church of Christ in Japan." Dr. Thompson entered into these various union movements as a faithful servant, and was in reality a directing master mind, but he lived in hope that all this was but a prelude to the fuller and closer union of all evangelical workers, and all true believers "in the unity of the spirit."

Indeed, the wonderful thing in Thompson—sure proof of the abundant indwelling of the Holy Spirit in him—lay in this: that, while to the last moment insistent on the union of all true believers, he was strictly conservative in his theology. Whether as editor, seminary teacher, pastor, evangelist, or in council, these traits predominated. His breadth of vision and range of scholarship enabled him, by divine grace, to combine in harmony and winsome loveliness of spirit, these apparently contradictory traits of character.

In fifty-two years of service he made only four visits home to America, and then he literally entered the itineracy to plead for Japan. Without dramatic success, the career of David Thompson was the means of fostering the remarkable unity and power of the Christian Church and the foreign missionary body in Japan. Of this, to one unable to visit the field, the annual volume "The Christian Movement in Japan" is the best witness.

In the little Union Church for foreigners, erected at Tsukiji, in Tokyo, as early as 1873, Thompson was a moving spirit. Thus, both in English and in Japanese, the idea of Christian unity was so manifest that the captious criticism and often malignant and heartless slanders and misrepresentations of unsympathizing foreigners soon quieted down. It was in this little church edifice, with Verbeck behind a screen playing the reed organ, that Dr. Thompson was married to Miss Mary Parks, a missionary lady. For over forty years Dr. Thompson had a most devoted helpmate, and she still survives him with two daughters.

Of such men the world can know little, but it is a great privilege to be able to tell the story of one in whom many gifts and prayers of friends at home were hidden. We believe that Japan is to be the Christian nation that will influence all Asia for righteousness rather than for war.

God—Men—Money*

BY GEORGE INNES, PHILADELPHIA
Secretary of the Board of Trustees of Cairo University, Egypt

IS there any formula for Christian stewardship? If so, I have yet to find it.

We have, in years past, preached or practised the formula of the tithe, but what is the tithe? Some say it is ten per cent.; some say twenty, some thirty. We can quote the principle of "Whosoever he be of you that renounceth not all that he hath can not be My disciple." Does this mean that we must dispossess ourselves and hand all over to some church committee or board? Christ never said that. In His parables He chose certain business men to be stewards, and placed certain gifts in their hands, saying: "You can't give this away, or hide it; you must use it." Christ did not teach that men are to dispossess themselves as far as other men are concerned, but that they are to dispossess themselves as far as their relation to God is concerned.

If we are to pay over the tithe to Christ and still keep it, we do not renounce it. "How much of my money am I going to give to God, and how much am I to keep for myself?" We have not any to keep if we have renounced it to God.

Must we then go round drest shabbily and renounce all the things that please us? Not at all! God says that He loves to give good gifts to His children. My little boy asked if he could have a pump gun, and I wanted him to have one. There was an allowance for that, and so I gave him one, and he pumped it nearly all day. Does not God love to do things like that? If my little boy had come and said: "Father, out of my money that I found in the house—and it is just as much mine as yours—I have bought a gun," I would not have had much satisfaction in it.

There are many things that other men need that I do not. We can thank God for the fine homes that men have, because they need them and can be trusted to use them for God. Men gather there for prayer. Do you not think that God rejoices in such homes almost as much as in the Temple built on the hills of Judea years ago? If I needed such a home, would it not be better to ask God for it than take it out of money He happened to leave in my trust?

Where does the tithe come in? If God gave me an income of thirty thousand a year, and I did not need more than three thousand, I think the rest naturally would go into the treasury of God. If, on the other hand, you believe that you can please God better and serve Him better by using nine-tenths, then the other tenth should go into His treasury.

Business, a Spiritual Calling

Stewardship has a great many applications, as there are a great many individuals. We will be a long time

* From an address delivered at the Laymen's Congress of Missions in Washington, D. C.

in arriving at the solution of some of these problems, unless we conceive of business as a definite spiritual calling. I believe that a man can be called to go into business just as clearly as he may be called of God to go as a missionary to China. When that business is consecrated to the use of the Kingdom, he is just as truly called of God as tho he had been set aside by the laying on of hands, and sent out as a missionary of Christ. If the providences of God that call us into business are real, God meant that business should be a spiritual institution just as much as the church.

I know that this is practical, because I have seen it worked out in many lives. A man who now has a large business, some years ago when his business was rather small, conceived it as merely a machine out of which he could extract a certain number of dollars, a certain proportion of which should be used to pay expenses of the church. The remainder was his to spend as he saw fit. About five years ago, in a little conference, that man saw his business relationship in a different light. He was first inclined to go entirely into Christian service, but, on sober thought, he realized that he was not called to do that particular thing. He said: "I will make this business my calling." Since then it has more than quadrupled. I believe that the consecration of that business has had to do with its quadrupling. Why not? A missionary goes out to a field, a pastor goes to a given field, and that mission field, that church parish is cast upon the care of God. You would repudiate the man as your pastor or as a missionary if he said it was a selfish enterprise, and he was not going to expect the blessing of God upon it. The whole thing is projected on the supposition that God was going to bless and protect it.

I have had some of the sweetest counsels of my life in the offices of men as we have talked of the money problems of the Kingdom. It is hard work, of course, but it is worth while. I have in mind a man who said: "You want $500,000 for this cause?" He could easily have given the $500,000, but he said: "I have nine friends and I want them each to have a share in this," and he went out and got it in a few days. Then he came back and asked if that was all we needed, because he had five other friends who needed to give $50,000 each. That was infinitely better, finer than if he had given that $500,000 himself.

We must trust our business to God. Some men say it is a comfort to feel that their business is justified by being a calling just as truly as is the missionary's business. If we feel that, we must cast our business cares on Him and use the profits for Him.

HOW LONG SHALL I GIVE?

"Go break to the needy sweet charity's bread;
For giving is living," the angel said.
"And must I be giving again and again?"
My peevish and pitiless answer ran.
"Oh, no," said the angel, piercing me through,
"Just give till the Master stops giving to you."



PHYSICAL EDUCATION—FIELD DAY, ASSIUT COLLEGE

A "pyramid" erected by the students before the salute given to the Governor of the Province of Assiut

A Christian College in Egypt

ASSIUT COLLEGE AS A FACTOR IN THE EVANGELIZATION OF ISLAM

BY PRESIDENT R. S. MC CLENAHAN, ASSIUT, EGYPT

MECCA is the place toward which the over two hundred millions of Islam, from the Philippines to Gibraltar, and from Russia to South Africa, bow five times daily in formal prayer. Of that great company, the Moslems of Western Asia and North and Central Africa, at least, consciously or unconsciously, look to Egypt for leadership in politics, education, and indeed religion. One-fourth of the Arabic-speaking Moslems in the world live in Egypt. They are the most progressive of the peoples of Islam, and furnish the literature of the sacred Arabic, the language of the Koran and of heaven itself. These facts give a prestige to the Egyptians less conspicuous, perhaps, than it was in ancient times, but none the less real. Add to this the fact of the central and strategic position of Egypt, which enables it to be felt among those nations.

One of the factors that contribute most to make the influence of Egypt upon the neighboring peoples an uplift and a blessing is Assiut College, which is now celebrating its semi-



ASSIUT STUDENT VOLUNTEERS FOR CHRISTIAN LIFE SERVICE

centennial. It is centrally located, in the city (called in ancient times Lycopolis), the birthplace of Plotinus, founder of the Neo-Platonic system of philosophy. Six hundred students come from all parts of Egypt and from as far south as Khartum in the Sudan. After receiving the impress of Assiut College, they return to share in the life of every community of the nation. In public and in private they contribute to that uplift which comes only from the ideals of Christian education and through Christian civilization, founded upon truth. While so many Christian schools in the near East have been seriously interfered with by the war, Assiut College has prospered and grown, until this year the attendance is larger than ever before.

The Rev. John Hogg, D.D., "Master Builder on the Nile," who laid the foundations of Assiut College fifty years ago, was a man of statesmanlike vision and conception of what it takes to accomplish the evangelization of a nation. Both he and his successor, Rev. J. R. Alexander, D.D., LL.D., who recently resigned from its administration, recognized that if a Christian college in a non-Christian land does not produce strong, earnest leaders, first as preachers of the Gospel and then as definitely evangelistic laymen, it fails, whatever may be its contributions otherwise. This is an established principle in the conduct of Assiut College. Out of the three hundred and twenty-one graduates up to the present time, one hundred and four have entered the gospel ministry; fifty-nine are teachers in the American Mission and other schools in Egypt and the Sudan. In addition to these, hundreds have become evangelists and teachers, influential leaders in the churches and colporteurs,



THE STUDENTS COMING TO CHAPEL AT ASSIUT COLLEGE

who did not complete their studies in the college. Moreover, medicine, law, civil service, business, agriculture and other vocations call for large numbers of the students for the making of new Egypt.

The college enjoys the confidence and respect of the British and Egyptian public, from the highest officials down. It is reported that when an official of the United States Government asked Lord Kitchener two or three years ago what his opinion was concerning the American Mission schools in Egypt, he replied earnestly, "They are entirely above criticism." Of the 196 schools, conducted under the auspices of the American Mission in Egypt, with 15,757 pupils, there are 156, with 10,539 boys and young men students, that are carried on almost entirely by young men from Assiut College.

The Students' Christian Union, whose present organization dates from the visit of Dr. John R. Mott some twenty years ago, is a most vital factor in the college. It is popular, extensive and effective, both among the student body and in its outside activities. An example of this is in their evangelizing each Sabbath morning some eighteen towns and villages with approximately a thousand persons in attendance each time. There are 115 members in the Christian Endeavor Society in the Preparatory Department, and 114 students united with the church upon profession of their faith in 1914. There are seventy-two members of the Students' Volunteer Union. In the present Senior class there are thirteen students definitely preparing to enter the gospel ministry, out of a class of thirty-six.

A feature of Assiut College is that 90 per cent. of its teachers are earnest Christian men. The presence of non-Christian, disinterested or anti-Chris-

tian instructors is reduced to the very minimum, and only permitted when "sheikhs" are required for instruction in Arabic language.

The college has had to move its quarters four times on account of having outgrown the accommodations, and it is hoped that the present site, occupied six years ago, is the final one. It forms a conspicuous landmark as one travels up the Nile, and to be the successor of the catechetica School of Alexandria of the times of Origen, and to provide facilities for the training of young men to become the leaders for an efficient evangelization of the Valley of the Nile. Today it is national in its influence. Not only has it contributed toward the awakening of the Coptic Church, but with a higher appreciation of the seriousness and importance of the



THE FACULTY—THOSE WHO MAKE ASSIUT COLLEGE A FORCE TO EVANGELIZE MOSLEMS

includes seven substantial buildings which are being used for the Collegiate Department. The former site is maintained for the Preparatory Department.

Assiut College is now the only Protestant Christian college in Egypt, a nation of twelve millions of people. For sixteen centuries, previous to its founding, there did not exist a school evangelization of the Moslems and the near East, it is entering upon a period of extended and far-reaching effect. The completion of fifty years of successful operation for the spiritual and intellectual and social uplift of the nation and its neighbors, places Assiut College among the institutions of recognized immeasurable value in the Kingdom.



THE ANCIENT "GOLDEN WAY" OF THE ROMANS—A TYPICAL STREET IN SMYRNA

In the foreground is a Greek priest astride a donkey. At the right is a Moslem camel driver

The Revenge of Love in Turkey

BY REV. S. RALPH HARLOW, SMYRNA, TURKEY

THE most popular song in the Turkish schools the past two years is a song known as "Intikâm," which, being interpreted means "Revenge." The words of the chorus literally translated run as follows:

Revenge, revenge, revenge,
Let us swim up to our necks in their blood.
Let us wipe these dirty spots off our clothes,
Revenge, revenge revenge.

Young men from the military school march down the street singing these words with the fire of passionate hatred in their eyes; boys of seven and six wave the crescent flag and shout it in their school rooms, and you hear it in childish voices from behind the latticed windows of a school for little girls. And on the walls of the school-rooms are pictures too terrible to describe, scenes of massacre and outrage, pictures intended to arouse all the blackest emotions of the heart. During the past two years I have not seen a single Turkish school-room whose walls were unpolluted by such scenes of degradation. But in the pictures it is always Christians killing, slaying, outraging Moslems, and underneath there is always some sentiment, some little verse with a serpent's sting, awakening in the reader hatred and the spirit of revenge.

This spirit of revenge, sown, cultivated, carefully nurtured throughout the land has borne its terrible fruit. I will not here go into a description of the horrors of that harvest. It is enough to say that the Spain of the Inquisition must relinquish any

previous claims to superiority in thoroughness and cruelty in carrying to a successful finish the diabolical ends sought out by the oppressors in power.

As dawn on the hills, after the black clouds of night have been vanquished, as cooling showers in an



MOSLEM TWINS WHOM THE MISSIONARIES IN SMYRNA KEPT ALIVE WITH FOOD

oasis after a parching day in the fierce heat of the desert sun, another picture rises out of the land of massacre and revenge. This, too, is a story of revenge.

In the midst of war and famine, surrounded by starvation and with bombs from aeroplanes falling nearly every week so close to the college campus that windows in the buildings were shattered by the explosion of the shells, a missionary institution of the American Board, the International College of Smyrna, has just completed one of the best years in its history so far as the spirit of the college and real spiritual gains among students and faculty is concerned. In the city the American Collegiate Institute for Girls, also an American Board institution, has had a similar experience. The story of the year in these institutions is an inspiration and encouragement.

Before the war broke out the enrolment in the college was over 400; in the Institute over 350. Last year there were just half as many students in the two institutions. Among those students, and on the teaching staff of the schools, were many sad hearts. Some did not know where their loved ones were, others knew all too certainly.

Many lived in constant dread of being seized and sent off to exile and death.

A year ago a student conference was held at the college, which is beautifully located outside the city, among the hills of Paradise. The conference was under the auspices of the Young Men's Christian Association of the college and the Young Women's Christian Association of the Institute. About 150 delegates were present, and a great deepening of the spiritual life of the two institutions was the result.

At that time a volunteer band was formed of six students which, during the past year, has grown to thirty-four, and this group has had a won-



A VIEW OF SMYRNA FROM MT. PAGUS, THE ANCIENT CITADEL WHERE POLYCARP SUFFERED MARTYRDOM

We are looking through a break in the wall of the ancient Roman fortification—dating back to Alexander the Great. The beautiful harbor seen here has been closed to all ships for two years. Hostile airships frequently come and drop bombs on the city



TYPICAL GROUP OF TURKISH CHILDREN IN A BAZAAR IN SMYRNA

These are the children for whom missionaries are caring while the Turkish Government is killing and starving the Armenians

derful influence in strengthening the spiritual forces among the students. The volunteers are students who promise to give their lives to the service of Christ, in Turkey, in definite religious work. This band now includes the highest honor students in the two institutions. It includes the presidents of the Christian Associations and a majority of the cabinet members in both institutions. Let me give three examples of the type of young people in this band:

Four years ago there came to the college a young man from the interior. He was very poor and an orphan. It was understood by the college authorities that he had friends in the city of Smyrna, for he enrolled as a day student. At the close of the college year, that young man led the student body in scholarship, but the president discovered how that young Greek had lived during the year. He had no friends in Smyrna, but had gone to a farm near the college and had begged an old woman servant to let him sleep in an unused shed, which consisted of one room enclosed by four mud walls and a mud floor. For food he picked up whatever he could, giving the old woman a few cents a week to give him some vegetables out of her garden. The next year we secured a scholarship for this boy, and he worked himself to earn money toward his education. My wife and I had him come to our own home one evening each week to supper. At that time he thought of God only as a cruel and heartless being who cared nothing for him. His aim in life was to secure an education and then make money, tho, as he afterward said: "Life had no meaning to me, I was terribly unhappy."

One evening he came to our house earlier than usual, and we asked him upstairs while we put our little two-year old boy to bed and heard him say his prayers and sing a little



CHRISTIAN WORK AMONG STARVING MOSLEMS IN SMYRNA

During the past year nearly 2,000 people have been fed by the American missionaries in Smyrna. The Moslems of the city did nothing for their own starving people

hymn. That little scene by the bedside of the baby overcame that student's heart and he wept bitter tears as he said: "I never saw anything like that in all my life." To-day he is the president of the College Christian Association and a member of the Student Volunteer Band, one of the strongest men in the college and a devoted servant of the Lord Christ.

Another member of the band came to the college some years ago, an agnostic and scorner of all spiritual realities. Education in itself does not redeem men; mere book-learning is not Turkey's primary need. This Armenian youth posed as a socialist till, drawn into conversation, he revealed his absolute ignorance of socialism, and became eager really to learn. He was led toward "Christian Socialism." Gradually he was led to see in Christ the true answer to the needs of humanity. He became a member of the Christian Association and, later, its secretary. His family was one of means till a year ago; all they possest was stolen from them and his sisters, mother, grandmother and father were driven into exile. At the time he passed through a great spiritual crisis. Who would not—under such heart burdens?

One day he said: "I should love to become a volunteer, but, oh, I can't stay in Turkey. I am willing to go to China or India." At that time he did not know where his mother and sisters were. But he knew where they might be, and he would rather they were in their graves. Yet he knew Turkish and, two months later, he wrote a beautiful letter to the leader of the band, with his card enclosed, and his name signed underneath this simple statement: "It is my purpose, in the spirit of Christ, to give my life to His service in religious work in Turkey."

Since then, he has been one of the

most active of the volunteer workers.

My third example is of a young woman, a member of last year's graduating class. Three years ago she made fun of things religious and declared to one of her teachers that she had no use for Christ. Slowly she, too, has come out into a radiant life of faith, and last year was the leader in a group of twenty village girls. After she became a volunteer, she said to a friend: "When I signed the card it was the happiest moment of my life, for it was the first thing I had really done wholly for Him." Her appeal for consecration was one of the most compelling we listened to at the conference, as she told of her girls and the need in Turkey for such work.

The average attendance at the Young Women's Christian Association weekly meetings was over 90, and often 150 students would be present.

Early in the winter a small settlement work was started in a Greek village, near the college campus, where boys' and girls' clubs, mothers' meetings, boy scouts, a free dispensary and religious services were held during the week. A house was rented, and the money was raised by the students themselves to pay the rent each month.

This Neighborhood House, as it was called, is perhaps the first in the Empire, and we hope, and believe, that the good work in this needy community of over 800 persons will continue. The students entered wholeheartedly into the work, and many said that this was the first glimpse they had ever had of social service. Trouble with the leaders of the Greek Orthodox church, which threatened at first to become serious, was turned aside by the prayers and faithfulness of our own Greek Orthodox students, who conducted regular evangelistic meetings, and led many into a deeper understanding of spiritual truths.

The boy scouts in the college gave up a dinner they were to have at Christmas time, and gave it to a group of poor boys among the scouts in the village. It was an inspiring and interesting sight to go down to the Neighborhood House, when a club meeting was going on, and see the happy faces around the room, and even more helpful it was to watch one of the students lead such a group.

With the approach of famine conditions in Smyrna, last December, the settlement house was used as the headquarters, twice a week, for the distribution of food. Over 800 people were reached weekly through this center. The students wheeled down great sacks of corn and beans—no easy task—and helped in the distribution.

In the college, several voluntary Bible groups met each week, in addition to Bible study in the daily curriculum work. The *Morning Watch* was introduced at the request of the students.

During the Easter vacation, the last week in April, we held our second Paradise conference. Those conference days were days of rare experience. For three weeks previous to the conference small groups met for prayer, over fifty students taking part in these groups. In one group two Moslem students were present each day "to pray that the conference might lead to a better un-



SOME BOY SCOUTS UNDER THE OLD ROMAN AQUEDUCT, NEAR SMYRNA

Students in preparatory and lower classes in International College, Smyrna. There are ten nationalities. in this group. This is a good training in international brotherhood

derstanding of the races and a truer spirit of brotherhood," as the leader of the group put it up to them in asking them if they cared to come. Later, they attended every meeting of the conference.

The week before the conference, a sunset prayer service was held each evening on a hill overlooking the campus. From where we sat, we could see below us, less than half a mile away, large holes where bombs had fallen that same afternoon, and where men had been killed and wounded. In the distance lay the warships whose guns had flashed fire and death that very week, while the thunders shook our buildings. Our hearts were learning the true meaning of peace in those days.

For three days and a half we met for Bible study, mission study, discussional groups, and inspirational talks and prayer. The watchword of the conference became "the way of glory is the way of the cross, but the way of the cross is the way of glory."

The closing sunset meeting was an hour of wonderful experience. Over seventy-five young people stood up, one by one, and dedicated for the first time, or reeaffirmed their loyalty, to the Lord Jesus Christ as the Master of their lives. At one service of the conference, at the close of a strong call to consecration on the text, "The love of Christ constraineth us," we spent a period of fellowship in prayer for the people suffering and in exile and, above all, that if the day ever came when revenge might be taken upon the guilty it might be a day when the love of Christ should triumph over the hearts and actions of those who bear His name.

It lifted us nearer to an understanding of that cross on Calvary, as an Armenian professor, whose old father and mother had recently been forced to accept Islam at the sword's point, prayed, while tears ran down many a cheek, for the Moslems that they might some day know the constraining love of Christ.

And at the sunset meeting that last night, many a Christian student exprest the desire to learn the constraining love of Christ in order to love the Turks.

One dear Armenian girl stood up and bore witness to Christ's power as she said: "I have learned in these conference days that the great revenge is the revenge of love. I want to love the Moslems."

No wonder that the Turkish boy, who sat beside her rose, and, with a voice full of emotion, began a striking testimony by saying: "I stand here in agony for the truth."

An Armenian Bible woman said to one of those present at the conference: "When my husband and son were killed before my eyes I resolved to have my revenge upon the Turks by showing some of them the love of Christ, my Lord."

At the close of the conference a young Armenian exclaimed: "I do not feel that we are here in war-stricken Smyrna, in 1916, but rather down in Galilee, two thousand years ago, with Jesus in our midst."

It is a dark hour in Turkey but there are signs of the morning light —the light of an eternal dawn when the Sun of Righteousness shall rise with healing in His wings.



STARTING ON A JOURNEY ON A CHINESE HOUSEBOAT

A Visit to Picturesque Amoy

BY MRS. WILLIAM BANCROFT HILL, POUGHKEEPSIE, N. Y.*

WE are on the Island of Kolungsu, opposite the City and Island of Amoy, the headquarters of the Reformed Mission work in China. There are no railroads here—no carriage roads—nothing but footpaths, and the only means of locomotion, excepting on foot, is to ride in a chair (covered or uncovered) hanging between two bamboo poles borne on the shoulders of two Chinese coolies. Sometimes you are in a chair climbing a mountain and hanging over a precipice, or suspended over a deep gulley filled with water, or on a narrow high ridge between fields. Again you are going through a narrow, dirty, winding Chinese city street jostling up against burden-bearers carrying, on ends of bamboo poles, pails of water or sewage, or stones, or bales of cloth. Everything is carried this way. Or you may be hanging over a charcoal fire where cakes are being fried, or fish, or where soup is stewing. I leave to your imagination the mixture of smells. Besides the human animal there are plenty of pigs and chickens, and wolf-like looking dogs even in the walled cities.

The streets in China are a constant source of interest for they are lined with shops, the front entirely open to view. At night these are boarded up, for there is no light excepting

* Dr. and Mrs. Hill have returned from a year's journey to the mission fields of Asia. They have visited chiefly the Reformed-Dutch missions, but have reported also on much of the great work of other missions.—EDITOR.

kerosene, and people do not go out at night, especially in the country.

We have just returned from a country trip when we went up the Sio-khe River in sampans. The boats were about forty feet long and ten feet wide in the middle. We curtained off a space for our cabin, and there we slept on the floor and ate off a suit-case—for we had to carry both food and bedding with us. The river is broad but very shallow, and the boatmen and women pole up stream, and row back. We spent almost two days and two nights going thirty miles. The cordial welcome of the missionaries and the Chinese Christians more than repaid for any discomfort.

As usual, we visited the schools, where Dr. Hill and Dr. William Chamberlain made addresses, interpreted by the missionary. We visited the hospital, which was far from corresponding to our ideas. Instead of beautiful clean linen on comfortable beds there were wooden boards covered with matting on wooden horses and a soiled blanket or comfortable for the cover. The patients were unkempt and dirty. The reason is that there is no running water, but in spite of this the doctor said that the wounds were kept asceptic.

It is only another case of lack of money and men, but the doctor told us of some wonderful cures. We saw one small boy with hands and feet bandaged. He had been dragged across four fields by a tiger, when the men who saw him screamed so loud that the tiger dropt him and ran. The next day in about the same place the tiger caught a man and there was nothing left but one foot and his queue. Miss Zwemer said there had been forty persons carried off by tigers in the past five months, and doubtless as many more unreported cases. We felt nervous when we went outside of the walled compound, even to the next house, after dark carrying lanterns.

We have attended several Chinese feasts, but the best one was at Sio-khe arranged by the hospital staff and cooked by the daughters of the famous Pastor Iap. There were 24 courses. Each dish, forming a course, is put in the middle of the round table and with chopsticks and china spoon each helps himself from the central bowl. The special delicacies of the Chinese feast are birds'-nest soup, sharks' fins and buried eggs, a year or more old—not so bad as it sounds—but I prefer home American cooking. The cooks here are all men—in fact all the servants are men. It would not be safe for a Chinese girl to go out to service. The poor little slave girls, whom they buy, are shamefully, and cruelly treated.

Buying and selling babies is an every-day occurrence, and the killing of little girl babies is not a thing of the past. Miss Zwemer had a class of thirty women, whom she was teaching the Ten Commandments. She asked all who had broken the commandment "Thou shalt not kill" to stay after the class was over—they nearly all stayed. One had killed five of her little girls. One woman told the Bible-woman "We didn't know it was wrong to kill little babies before you came and told us." Oh! there is black heathenism all around us, and so few workers to show them the way to Christ.



A CHILDREN'S MEETING IN CHAPEL CAR, "HERALD OF HOPE"

Churches on Wheels in the West

BY MISS ANNA EDITH MEYERS, PHILADELPHIA, PA.
Editor of *World-Wide*

"WHAT you got there, Billy?"

The conductor gave the starting signal and swung himself aboard the rear end of the spick and span, dark-green coach that completed his train. "A carload of preachers for Grape Creek," he grinned at the crowd on the station platform.

"They're needed there all right," chorused half a dozen bantering voices as the train pulled out.

The conductor's statement, however, needed revision. Instead of "a carload of preachers," he was carrying only two—Rev. Walter J. Sparks and Mrs. Sparks; but he might have added that he was hauling also a well-equipped church and a cozily furnished parsonage, and that the preparation of the minister's next sermon kept pace with the rate at which his little study flew over the rails toward Grape Creek.

Everybody knew that Grape Creek needed a preacher. It had needed one for fifty years, and for lack of him and the Gospel he represented, had come to be known as the roughest mining town in the Middle West. Tales of its bad men and their orgies had gone even to distant points, until travelers feared to pass through the town on the train.

"You'd better take half a dozen of our men with you," a policeman had advised the missionary, as he watched the filling of the car's coal bunkers, preparatory to moving to the notorious locality.

But the church on wheels found Grape Creek living partially on its past reputation. Business had decreased and the toughest element had moved on; but saloons still flourished on every corner, with a plentiful sprinkling in between for good measure. Considering the large number of empty houses, rapidly falling into ruin, the missionary wondered how

the population supported so many saloons.

Even in Grape Creek, however, a little light was shining. The railroad agent, his wife, and his father's family were Christians. A section hand had been converted, had gathered up a few others who had been church members "back East," and organized a little church. But what could so small a handful do in such a saloon-ridden place? They did the best thing possible, and sent for the chapel car, "Herald of Hope," to help them solve their problem.

The deacon of the little church finished shoveling out the slack that blocked the way to the side-track just as the train appeared around the curve. He shouldered his scoop shovel and welcomed the missionaries as the train pulled in, while the few loungers who loitered on the platform stared and asked "What's this come to town?"

Safely shunted on to the side track, out of the way of passing traffic, the chapel car opened up. News of its coming spread rapidly, and that evening forty men crowded the back seats and blocked the door, while others stood outside to listen. It was evident that most of them had patronized saloons on their way. Others seemed restless. Occasionally a group would leave the car and return after a few minutes.

"Where do they all go?" the missionary asked the deacon.

"To get a drink," he replied; "but when the sermon begins, I'll stop 'em."

The mystery of the support of the many saloons was solved. When, finally, the missionary arose for the sermon, the epidemic of thirst seemed to disappear, and here and there one of the erstwhile thirsty ones drowsed off the effect of his potations. Altogether it was not an encouraging meeting, but Mr. and Mrs. Sparks had faith to look for better things to follow.

The better things came first in the meetings for the children, who crowded the car each afternoon. To many of them the Gospel was a new story, and they soon began to feel its wondrous power. One after another they responded to the invitation and accepted Christ.

It was days, however, before any impression seemed to be made upon the parents, tho they filled the car each evening. Of the hundred men who came to the men's meeting on Sunday afternoon, some confest that they had not attended a religious meeting within their recollection; others, that they had not been inside a church for thirty years; and even the five professing Christians had not heard the Gospel for a long time.

Outside on the pile of slack that the deacon had shoveled off the siding to make room for the car, a poor, dejected fellow sat and listened to the sermon. Known as a "haunt," a saloon loafer, he felt himself too low and outcast to sit among his townsmen in the car. Thus he sat in his shame and dirt, truly a prodigal in a far country.

On Tuesday night he sat there again, while the missionary preached on "The Tragedy of Sin," every word sinking deep into his heart. Hark! They were singing:

"I've wandered far away from God,
Now I'm coming home!"

The poor, miserable saloon "haunt"

arose from his pile of dirt, stumbled through the door of the car and up the aisle. He wiped away his tears with one grimy hand and stretched out the other toward the missionary.

"You hit me hard to-night, and so you did on Sunday," he sobbed. "Every word of those sermons was for me. I heard it all outside."

despaired of better things for Grape Creek took hold with a will. The mining company donated two building lots, and in a few weeks the missionary had raised in the town and surrounding country sufficient money to put up a suitable building with basement reading room and gymnasium for the use of the young men who had never had any place



A RAILROAD MEN'S NOON MEETING IN THE CHAPEL CAR

"And what do you want?" asked the missionary.

"I want God! I want God!"

From that time there was a constant manifestation of the power of the Spirit in the conversion of souls. Little children, young people, strong men and women and even two old men, who had passed the allotted span, accepted Christ. At the first baptism, a week later, sixteen of the candidates were young men.

The little church was a reality now, a living, spiritual force, with a Sunday-school of a hundred and thirty members. Those who had long

of recreation but the saloons after their hard day's work. A good and able pastor was settled on the field. Having thus accomplished its work, the "Herald of Hope" left for its next appointment.

The car that brought hope and help to Grape Creek is one of seven chapel cars owned and operated by the American Baptist Publication Society. The movement had its inception twenty-five years ago, in the mind of Rev. Wayland Hoyt, D.D., who, while riding through the West with his brother, Colgate Hoyt, noticed the many churchless communi-

ties along the line, and suggested that the railroad companies ought to build a church on wheels to go about from town to town. Mr. Hoyt took the matter up with some of his associates, formed a "Chapel Car Syndicate," built the first chapel car Evangel, and presented it to the American Baptist Publication Society. The car was dedicated at Cincinnati, May 23, 1891, and has been in constant service for twenty-five years.

Its success was immediate and so great that a second car was demanded. Within a year Emmanuel, No. 2, was built and equipped as the result of many gifts for that purpose. Shortly afterward Glad Tidings, No. 3, was presented by Mr. William Hills, of New York; Good Will, No. 4, by gifts of individuals and churches; Messenger of Peace, No. 5, by Baptist women; and Herald of Hope, No. 6, by Baptist men.

The chapel cars attracted attention and interest from the beginning. The novelty of the idea appealed to the public. By some, the movement was thought to be an experiment involving too great expense to be permanently practical; but the experimental stage has long since passed, and the cars have proved to be one of the greatest and most effective missionary assets of the denomination.

The chapel car looks quite like her workaday sisters of the day-coach family. She is a little longer than most of them, and always wears a neat and presentable dress of paint, so that she may not detract from the good appearance of the trains of which she forms a part. Inside, the car seems a little one-sided, for the aisle does not run through the middle. By sitting close in a railway seat you will notice there is still half enough room for one more. The wise architect moved the extra half space across the aisle, and so made room for three people on that side. Seated two on one side and three on the other, the chapel car will comfortably accommodate about one hundred people. There is a pulpit, of course, an organ, and a phonograph. A hot-water system keeps the car warm in winter, and an acetylene gas plant lights it.

A railway chapel demands a railway parsonage, with pantry, kitchen, dining-room, study, parlor, and bedroom, all one and the same room. There live the preacher, organist, soloist, cook, and janitor, in the persons of the missionary and his wife. The car does not carry a porter, but the railroad people sometimes show their good will by lending the services of their regular cleaning force or attaching the air-pressure apparatus and giving the car a good "blowing out." Sometimes, also, the coal bin and ice chest are filled through their kindness.

The primary purpose of the cars was to help churchless towns, but it soon became evident that the need was equally great in towns where a little church was struggling for existence against great odds. To such places the cars go with their help, and invariably leave a strengthened and revived church behind.

A typical case is reported by Rev. J. C. Killian, of Evangel, No. 1. In March, of this year, he took the car to a small town where there was a discouraged church supported, with half-time preaching, by the State Convention Board. Six years had brought so little result that the Board

discust the advisability of withdrawing further support and letting the feeble church disband. The chapel car came and held a series of meetings. Eighty-eight persons were converted, the church doubled its membership, called a pastor for full time, released the Board from further responsibility and has made substantial contributions to missionary causes.

The chapel car missionaries are past masters in reconciliation of church factions.

The same missionary was called in April to the assistance of a city church that seemed to be losing its grip. The pastor had resigned and the whole church was sick. A week of special meetings brought little result. On Sunday afternoon a meeting was called for members only. Church affairs were talked over f r a n k l y, misunderstandings were cleared away, disagreements were adjusted and the pastor's resignation withdrawn. That night, in a quiet meeting of great power, twenty-three persons were converted, and when the car moved on to its next appointment a week later, it left a united pastor and people, all harmonious in earnest work for the community.

A most important part of chapel car work is done for the railroad men themselves. Wherever the car is side-tracked, noon-day meetings are held for the men. They bring their lunches to the car and listen to the gramophone while they eat. Then follows a solo or two, a practical, heart-to-heart talk, and the men go back to their work. Midnight meetings are held for the men on the night shifts. Hundreds of railroad men have thus been won to Christ and better living. Sometimes the Society receives a letter of thanks from a committee of men for meetings held in railroad shop or yard.

Hundreds of men each year join the Chapel Car Railroad Temperance Society. Some hard drinkers, having lost their positions, their families and their manhood, have been converted. To-day they hold good positions, and their families are re-united.

The Messenger of Peace, No. 5, has worked extensively among railroad men in connection with the Railroad Young Men's Christian Association, with gratifying results.

Frequently, meetings are held *en route* in long runs, and passengers are usually glad to avail themselves of the opportunity to spend an hour in the chapel car. Thus many lives are touched during the year.

Each car has been recently provided with a small circulating library of worth-while books, which will doubtless prove a boon in many isolated communities.

From 1891, to the present time, the results of the chapel car work may be summarized thus: Churches organized, 210; meeting houses erected, 170; pastors settled, 251; Sunday-schools organized, 342; baptisms, 9,922; professing conversions, 22,652.

The cars are now working in California, Colorado, Nebraska, Montana, Oregon, Washington, and West Virginia. Some of them have calls for service covering a year ahead. At one time Evangel had requests for service covering seven full years ahead. The new Chapel Car, No. 7, embodies improvements suggested by twenty-three years of experience in this practical, effective and up-to-the-minute method of home mission enterprise.

God's Plan for Your Life

BY E. W. FRITCHLEY, BOMBAY, INDIA

TWO or three years ago at a Sunday evening tea in Union Hall, Bombay, a young man, referring to his conversion, said, "Fritchley was taking the service at Union Hall and he looked straight in my face and said, 'Young man, God has a beautiful plan for your life, will you let Him work it out?' I had come to Bombay to commit suicide, but I could not get away from that thought, that God had a beautiful plan for my life. I went to my room and gave myself to God." That young man is the head now of the Union Hall work in Bombay.

Friend, God has a beautiful plan for your life. Will you let Him work it out? He has an appointment with you to-day, just as definite as any with a business partner.

What is religion? *Re*—"back"; *ligo*—"I bind." The word ligament comes from the same root. The whole force and protective helpfulness in the body goes into the hand as long as it is joined to the body. My hand is hanging down, a dog comes and gives a little nip into the hand. I may be signing a ten-thousand-dollar document; I drop it, and the whole body says, "Go to a physician, call a taxi, get a doctor, help my little finger. The whole body is there."

Shakespeare can not be said to have made a religion. Buddha did not make a religion. They may have given good, manly ideas in proportion to the extent they have separated themselves from sin. Religion is not a man-created thing; it is the God-life which Jesus Christ implants in the human heart. Jesus alone of all religious teachers says, "Ye must be born again." Religion is that which binds a man to God.

Suppose my hand had an apple in it and that attached to one finger was a string with a bit of bacon on the end, and attached to the next finger was a little book with the word "bank" on it; suppose the apple said:

"What are you doing, Hand, with these?"

"Sometime the body might cut me off," the hand answers, "and then I will have the apple and the bacon to eat, and the bank account to work on, and I will be all right."

"Silly hand," you say, "why should the body cut you off? The body loves you, the body needs you, and while you are connected with the body the body lives for you."

If you feel you are linked to God, are you going to hold onto apples and bacon and hang onto bank books? That apple is a dead weight to the hand; put it in the mouth and you will get some of the good, nourishing juice and you will feel the benefit and pleasure of it!

Oh, in God's name, get a new vision! Do not talk about Christian stewardship as tho God and you have separate interests. Be linked to God, and know that everything is the Lord and the Lord is everything.

To Persia Around the War Zone

BY THE LATE SAMUEL G. WILSON, OF TABRIZ, PERSIA *

TO north Persia, the regular routes lie through Berlin, Vienna or Constantinople to the Caucasus. In these times of war the choice lies between the route to Archangel through the Arctic Sea and the one by Norway and Sweden. A third way is in process of being opened, which will give Russia a real gate to the unfrozen ocean at Alexandrovsk, whose harbor is open throughout the year.

At Christiania, in the last of November, we struck a cold wave and from there, through Stockholm and north through Sweden and down through Russia for nearly 3,000 miles, snow-covered landscapes were in view. We broke the ice at Christiania as we were carefully piloted through a mine field. But had we been delayed a few days, we would have met the severest weather of one hundred years, cold which cracked the thermometers and froze scores of ships fast in the ice.

At the border of Sweden the railway depot in Haparanda is separated from the Russian depot in Torneo by an unbridged river. This was frozen over, and roadways were marked by lines of fir trees stuck in the ice. The scene was alive with sleighs in great numbers, without bells, however. We enjoyed the sleigh ride in spite of the biting cold so near the Arctic circle. Sunrise and sunset were very beautiful in this far North-land. It was interesting to see the Swedish Red Cross corps, men and women, drest in coats, caps, and overshoes of sheep skin—the thick wool protecting them as they moved about exchanging disabled Russian prisoners for Germans in the same condition, bringing the one and taking back the other with impartial care. A corps of British doctors and nurses were our companions in travel, going to the new Anglo-Russian hospital in Petrograd.

From Torneo our course lay diagonally across Russia from the northern extremity of the Gulf of Bothnia, through Finland, Petrograd, Moscow and Rostov, near the Sea of Azov to Baku on the Caspian. We must pass over the long plain north of the Caucasus range and skirt the shore of the Caspian because the railroad along the eastern shore of the Black Sea is not yet completed. The land journey is approximately 5,000 miles; three days from Christiania to Petrograd, three days further to Baku, and three days from Baku to the border of Persia at Julfa.

The Russians accepted the letter from the Ambassador and did not even open my trunk. Not a connection was missed nor a day's delay occur by the movements of forces or stores. Crowded trains occasioned the only inconvenience. The somewhat greater

* This last letter from Dr. Wilson was written under the Shadow of Mount Ararat, New Year's Day, 1916. Since then Dr. Wilson has passed away at his post of service in behalf of the destitute Armenians and Assyrians.—EDITOR.

frequency of squads of soldiers and of traveling officers, with a rather frequent Red-Cross sign on trains of wounded or on buildings were about all there was to indicate that this wide-flung empire is in a great war. Apropos of the multitudes of officers whose recent appointment has been necessary, the humor-loving censor will allow me to tell a harmless incident. A Russian priest was trying to get on a crowded tram-car on which were many officers. One of these said to him: "Why don't you ride an ass as your Master did?" The priest retorted as the car moved on without him, "So many of them are in uniform these days that there is none left for me to ride on."

I was pleased to get back to a real view of Asiatic life at Baku. Here Tartars and Persians meet one at every turn with their distinctive rimless hats Their bazars or rows of small open shops are a striking feature of the Oriental part of the city. In Baku they are in interesting contrast to the well-built and well-fitted modern stores. Indeed this is a city of contrasts—the old, narrow, dusty lanes and the broad, well-paved streets; the hammol, or porter, with a great load on his pack-saddle, or the string of camels, wobbling along by the train of cars, or bringing loads to the many steamers in the harbor; the wall of the medieval fortress of the khans and the barracks of the Czar army; the ancient shrine of the fire worshipers with its deserted altar, where burned perpetually the sacred flame, a gift of Ormuzd from the ground, and the great oil gushers of modern times which have made Baku a city of millionaires. It is a city with wells flowing with petroleum, but under the necessity of distilling its water from the sea; which has grown to a size of 200,000, with its water carted about in barrels, but at last aspires to a 30,000,000-ruble water plant.

In Baku and onward in Tiflis, Erivan and Etchmiadzin, my journey became one of activity, first in investigating the condition of the Armenian refugees from Turkey and then relieving their needs. These duties led me to visit and consult with Vortabeds and Bishops as well as with the Katholikos of the Armenians in his monastery shrine of Etchniadzin. They brought me before ambassadors and princes, and even to the honor of an interview with the Grand Duke Nicolas, the viceroy of the Caucasus, who led the Czar's forces with such courage on the western front. Not only so, but they brought me into the hovels and stables of the mud-built villages of the Armenians, where the refugees are living in wretchedness, filth and foul odors, sustained in life by a dole of bread from the Committees, or by the kindly charity of the hospitable villagers, who have opened their rooms, their bake-houses, barns and stables to lodge the wanderers. Fortunate are those who have the bake-house as a lodging, for tho there is much smoke, there is heat; or those who are in the stables, for the steam heat from the oxen, buffalo and sheep make the absence of clothing and bedding endurable. As I listened to their terrible heart-rending tales of slaughter and flight, or dishonor and death, I, with them, thanked God for the benevolence of America, which helped in relieving their distress.

Christianity a Force in Japan*

BY REV. SIDNEY L. GULICK, D.D.

FOUR years ago the Cabinet of Japan invited to a reception the official heads of the various religious bodies. There were present twelve Shinto priests, fifty-four Buddhist priests, and seven Christians—all Japanese. Of the Christians, one represented the Greek Catholic Church, one the Roman Catholic, and five the various Protestant bodies. After the reception and dinner, the Minister of Home Affairs made a very short address, the purport of which was:

"For several decades we have been regarding religion as of no significance in the life of the nation, but we see that we have been mistaken. We therefore appeal to you, the official representatives of the religions of this country, to do what you can to deepen and to strengthen the moral and the spiritual life of our people."

That was a very remarkable and significant reception for several reasons. For the first time in the history of Japan, Christianity was recognized by the Government as on a level with the other faiths. Altho Christianity has been given a very free opportunity in Japan during the past twenty or thirty years, this is the first time the Government has felt that it could invite together representatives of the three religions on the basis of equality.

Another significant item in this event is that it was the appeal of the Government to the indigenous religions. The Government begins to see that the people need religion, and they are appealing not only to the oldest faiths, Shintoism and Buddhism, but to the most recent faith of all as a legitimate object to which to appeal.

Last November a second reception was given by the Cabinet to the representatives of the various religions. This time the meetings, under the auspices of the Minister of Education, were held on three successive evenings in order that the representatives of the three religions might come separately before the Cabinet. What did the Cabinet wish to say to these representatives? To the Buddhists and Shintoists what he said was practically this:

"Gentlemen, we have appealed to you to do what you could to deepen and strengthen the moral and the spiritual life of our people, and, gentlemen, you can not do it unless you purify your priesthood."

"The immorality, the utter uselessness of the priesthood of Japan, is a matter of common knowledge, so much so that Professor Ibuka, one of the leading thinkers of Japan, has made this public statement: 'If there is any such place as hell, that is where the Buddhist priests will go.' That was what the Minister of Education said to those two sets of representatives."

When he came to the Christians he conferred with them. They asked questions and he answered them. The answer made to one of their questions is especially significant. In the interval between the previous reception and the one held in November, nearly two years, the Government divided the Bureau of Religions, which has existed for many decades, into two sections, one left where it was formerly, under the Department of Home Affairs, and the other put into the Department of Education. Every one

* From the *Congregationalist and Christian Work.*

had been wondering what was the purpose of the Government in thus dividing the Bureau of Religions. That was the question put to the Minister of Education. The answer he made was significant:

"For one thing," he said, "partly for administrative purposes; but the more important reason is that we wish to have the people realize that there are two great forces working for the uplift of national life. One is education and the other is religion, and these are coordinate."

Now these two facts indicate a new attitude on the part of the leaders of Japan toward the religious life. For many decades, since Japan has been entering into Western ways, it has been a common thing for the leaders to say that religion is nothing but custom and superstition and tradition; that no man who is educated needs religion—education is enough for him. To have these leaders begin to say that we must have religion for the uplift of the national life, for the foundation of the moral life, is most significant, and you may be sure that this new state of mind would not have come to pass except that Japan had discovered the catastrophe overtaking the faith of her educated men of to-day.

Bushido was the flower of the foundation of Buddhism and Confucianism, and whatever weaknesses it had it developed that idea of loyalty which is profoundly significant in the development of people. Now the later teaching in Japan is distinctly ethical. The teachings of Confucius are ethical. The reason why the old Samurai of Japan have so easily taken something of Christian teaching is because of the similarity between the teachings of Jesus and the teachings of Confucius. The essence of Confucianism lies in its doctrine of relations: master and follower, subject and king, husband and wife, elder and younger brother. But the center of that teaching in Japan was moral. The fact that the opposition to the coming of Western learning to Japan was placed upon the point that Western education deals with the physical world —physics, astronomy, chemistry, and such things—and does not emphasize the relations of man in society, was very significant. That was one of the causes for the opposition to Western education, which was set up in the fifties. It seems strange to us because we get our moral education in so many ways; but in our public schools how little there is of education along moral lines! The coming of Western education into Japan has taught those people to think in materialistic terms of this great universe, with the result that the better life of the Old Japan has been very seriously undermined, and a tremendous moral disaster is taking place there.

Think of a few facts with reference to the serious conditions that have come to be because of Japan's contact with the newer life from the West. Some fifteen years ago, the daily papers one morning printed a letter that had been found at the famous waterfalls at Nikko. This was what it said:

"I have studied all of the philosophies that treat of the problems of human life; I have studied all that the religions have to teach, and they give no satisfying answer. I am going into the next world to see what I can find for myself."

And the next day the body of the writer, a young man, was found among the rocks six or seven hundred feet below. A few days later the body of another young man was found, then another, and another. Presently Japan woke to the fact that here was an epidemic of suicide, caused primarily by the turmoil her young people were beginning to feel.

We have been taught to think of suicide as cowardice, but in Japan it has been carried on under moral sanction—for the defense of honor, for the expiation of crimes. As soon as the nation began to realize what was happening, policemen were put at that spot and later

on a stockade was erected. This practically stopped the epidemic, but when investigation was made it was found that two hundred and fifty-eight men and women had hurled themselves over that waterfall to death. And that does not include those who threw themselves into volcanoes and other places of certain death.

The fact is, there is a tremendous crisis in the lives of young people, and we must try to understand what it is. India and China and Japan in all their higher life have been wrestling with the great problems of human life—birth, death, sickness, sorrow, disappointment, sin, evil. Their thinking has resulted in their systems of philosophy, and the asceticism and the methods by which they have sought to solve the practical problems of daily life of sorrowing, sinful humanity have all issued in myriad forms of philosophies and religion, with all their varying teachings. Then, on top of their own problems have come our Western problems. In other words, the two great streams of civilization, the Occidental and the Oriental, are beginning to flow in the same channel and in the same brains. Then, naturally, come all the problems of reconciliation of these two great streams. We must think of the confluence of these two streams of civilization, not as of the coming together of two rivers in which the waters are of different colors, easily mingling together, but rather of two glaciers with great momentum, grinding to pieces those who get in the ice between them.

With this modern civilization there is coming to Japan a new freedom. Old Japan was ruled strictly by custom. Now they have substituted for custom law as we have it, with the result that their old customs are breaking down. Their laws are laws of government and do not have great sanction. They are, rather, laws to be evaded, if possible. The sanctions that hold the individual to his moral life are very few and very weak in Japan as yet, and the result is there is a very real moral collapse taking place in the lives of many people. In some ways, there is more licentiousness than fifty or sixty years ago.

There is more money. Some think Japan is poor, and she is; but there are rich classes. The old commercial class in Japan was almost the lowest; now the commercial class is taking in all the other classes. The Japanese are rising in reputation, and their old habits and disadvantages *plus* the new ones of the West are producing great chaos. There is not only immorality among the sexes, but there is immorality in business, ever breaking out in fresh forms. Some eight years ago Japan was horrified to discover that twenty-four Japanese had actually plotted to destroy the life of the Emperor. Then there was graft in connection with the high tariff. Then there was graft in connection with the selling of text-books for public schools and colleges. Since that time there have risen in Japan conscientious moral teachers, and the difficulty of carrying on the national life without some new vitality on which to base the moral life of the nation, if she is to go on, is recognized by them. For thirty or forty years Japanese educators have been saying that patriotism and loyalty to the Emperor will accomplish this result. Many say it yet. Not all by any means, have changed their way of thinking. But it is an encouraging fact that there are these rising moral standards and rising interest concerning the securing of fresh foundations for the moral life. Along with their getting of Western life their consciences are beginning to be developed, and Christian teaching is becoming widespread. There is the knowledge, but not the obedience yet.

Some Pointed Questions*

BY CHARLES H. MAXWELL

DO you believe in missions—preaching the Gospel at home and abroad?

If not, will you write down your reasons for not believing in them and then proceed to analyze these reasons and see if there are real facts at the back of them?

Is your disbelief in missions due to the fact that you accept the sweeping statements of misinformed and prejudiced persons?

Is it because you do not believe in the principles of Christianity?

Is it because you think that the benefits of Christianity should be limited to people of a particular color?

Is it because you hold that the teachings of the Bible do not make for the moral uplifting of the people?

Do you know that the world's greatest jurists as well as the most important international treaties dealing with questions related to native races have made clear statements as to the value and necessity of Christian missions?

Do you think that these men and these international treaties, including the Berlin treaty and the Convention of London, are mistaken?

Do you remember that our own ancestors used to rove in the woods, clothed only in skins and blue paint?

Do you recall that missionaries came to Britain and brought with them the Christian religion that has helped to make the Anglo-Saxon race what it is to-day?

Can you suggest any more effective method of turning a sensual, lazy, ignorant and dirty savage into a moral, industrious, intelligent and clean citizen?

Will legislation do it? Will evolution do it? Will philanthropy do it?

Do you know that it has been done in millions of cases the world over by the preaching of the Gospel?

Do you say that the heathens are all right as they are?

Are they? Is it all right to be distinctly immoral or unmoral as is the ordinary heathen?

Are infanticide, polygamy, tribal war, lust, drunkenness and murder "all right"?

Do you say that missionaries spoil the natives?

Will you tell us how they spoil them and how you know that they do so?

Is it not rather the disintegrating influence of town life and the bad example of so-called civilization that too often spoil the native?

But whether you have been paying for missions or not, is it a bad investment, aside from the religious side of it, to make ignorant people intelligent and to develop a community of clean, self-controlled, reliable, practical men and women?

Is not that what the missionaries are at least trying to do?

Are you helping them or are you standing by and criticizing?

If you don't believe that missions are doing good, will you reconsider your whole attitude toward them and investigate for yourself?

If you find that you have been wrong, will you admit it?

If you find that they are doing as well as you could do yourself, isn't it "up to you" to give a hand?

Will you begin now to do your share to put things right, whether by study, by prayer or by gifts to help forward the work of missions the world over?

* From *The Advance.*



THE CHINA CONTINUATION COMMITTEE IN THEIR FOURTH ANNUAL SESSION

Twenty Rich Years in China*

FROM A MISSIONARY VIEWPOINT

AS we look over the past twenty years in China and note the altered conditions (other than political) from the point of view of a missionary, we are struck first, by the great increase in the *size* of the missionary body. At the Missionary Conference of 1890 the statistics of the preceding year showed that in all there were 1,296 missionaries. In 1913 the number had grown to 5,565, or over four times as many as before. During the past three years the increase has been steady. It is said that a visitor to Shanghai once inquired of a resident whether there were any missionaries there. The reply was given with a deep feeling: "The suburbs are simply infested with them."

In the 1915 China Mission Year Book, it was shown that there are six cities in China with more than 100 missionaries each; Shanghai leading with 358, and ten others having more than 50 each. These figures show what an incentive and what an opportunity there is for a redistribution of our forces.

1. If the number of workers has increased, so also have their qualifications risen. A large proportion of the present recruits are college or university men and women, and a goodly number of these are decorated with the golden key, implying high rank in scholarship.

Upon reaching China these capable, earnest, and eager young people are more and more gathered in Language Schools, which are increasing in size and importance and meeting an evident demand. The range of study and the rapidity of acquirement by the students greatly out-distance anything possible under the old system.

2. Another striking development, especially since 1900, is the large increase of small missions. Some of these have paid scant attention to previous occupation of the field, and some are distinctly parasitic, going only where others have opened the way.

There is an increasing attendance at the summer health resorts, most of which have been opened within the past two decades, and have proved to be great blessings to all classes of foreigners in

* From the China Mission Year Book, 1916.

China. Here are held mission meetings, conferences of all kinds, and similar gatherings. Friends in the home land, perceiving the great advantage of these gateways to renewed health and strength, often furnish the means to build the "cottages."

Within the past twenty years all the main railways have been built, and Chinese transportation has been revolutionized. Inaccessible Shansi and Yunnan can now be reached by rail, as Shensi soon will be. Shanghai is much less than 48 hours distant from Peking. On the upper Yangtse steam is now at last reducing by some weeks the long voyage to Chungking. This is the precursor of the coming railway to Chengtu, the far-away capital of Szechuan. The effacement of the houseboat has been accomplished in part, yet one may still ride in it with comfort, tugged along by the puffy, wheezing, and sometimes unstable steam-launch.

The remoter mission stations in China are still remote, and for long will be so; yet one after another they will be overtaken by the development of railways, till China has a network of them north, south, east and west, together with many diagonals. Their economic effects upon the Empire are, and in the future are yet more to be, immeasurable. This is the true "Money-Shaking Tree" of Chinese legend. From the ports, jinrikishas have spread to the interior cities, and in the larger places the rubber-tired vehicles (euphemistically termed "glue-skin"—*chiao p'i*) are a great improvement on their rattling predecessors. Electric trams have been introduced into Shanghai since 1907, and also into Tientsin, and are expected in Peking before many years. The deadly automobile (to the registered number of more than a hundred) now honks its swift and relentless way through the wide streets and even in the narrow and often crooked alleys of Peking.

Many Chinese cities have now adopted electric lighting, tho in some instances the current is so weak that not infrequently a diffused dimness is the most conspicuous feature. Even then it is an improvement on the old Cimmerian midnight. The occidental conception of what constitutes convenience in the matter of ingress to and egress from Chinese cities has at last struck inward upon the Chinese themselves. Many city walls have been wholly or in part levelled, as in Tientsin, Canton, Shanghai, Hangchow, etc. "Convenience gates" have also been opened, particularly in Peking, where one city lies enclosed in another like a nest of lacquered boxes.

Parks and pleasure grounds have made their appearance, especially in Peking, where wide boulevards are now lined with rows of trees and pretty flower-beds. Many museums have been opened, and the Exposition idea in various kinds of products has been gradually adopted. Statues of men of note are beginning to climb upon lofty pedestals to be seen of men—a new enterprise in China. . . .

A reduction in telegraphic rates throughout China, is a welcome sign of progress. So is the general and growing use of the telephone, which even to the Chinese has become indispensable. The Chinese postal system, which in 1914 handled more than 692 million articles (as compared with 113 million in 1906), is of increasing importance in the political, commercial, and social life of China, and its future seems certain to be even greater in proportion.

One of the most far-reaching and significant changes in the modern China is the all-pervasive newspaper, sold in the streets and on trains as in the West. More than a year ago it was reported that in 21 cities there were about 330 Chinese and Japanese journals, and 44 foreign ones. Many of these are outspoken in their editorials whenever it is safe to be so, but under existing

conditions caution is necessary, for many newspaper offices have been closed with little or no warning. In this connection is to be mentioned the universal new Chinese language supplementing the former inadequate speech with a wilderness of new terms for new ideas.

This has quite revolutionized current literature and greatly altered the spoken language also. These changes and innovations go on apace, and will inevitably do so indefinitely.

The greatest of all China's discoveries within the past twenty years is undoubtedly the New Chinese Woman. Of her much more will be heard in the near future. It may safely be remarked that she appears in very little danger of fulfilling the Confucian ideal of becoming in the domestic establishment (or elsewhere) "a shadow and an echo!"

Women speak in public as well as men, and "if they have anything to say" can address a mixed audience. While in these troublous times the education of women makes but little headway, the Chinese Government has definitely adopted the principle. This adoption is unquestionably one of the greatest revolutions in the intellectual history of mankind.

When the pneumonic plague prevailed in Manchuria in 1911, the hand of the Chinese Government was adroitly forced to adopt Western methods of dealing with it, lest in the potent name of "Civilization" other powers should step in and assume the quarantine of China to save the rest of the world. The theory and practise of Occidental medicine may be said to have then been potentially adopted, as it were *en bloc*. This does not of course mean that the Chinese system of medicine is given up. So far from it, it appears to be more firmly entrenched than before. It is universally admitted that in surgery foreigners are wizards, but when it comes to internal complaints, many say, and many more feel, that they are not only not better than Chinese doctors, but are not so good! Chinese medical science, like the lunar calendar, is held in a counterbalancing reserve; the latter constitutes the real almanac of the Chinese people, the solar reckoning merely serving for official use, and for the modernized fringes of the Empire and the treaty ports. . . . The definite taking over of the Peking medical plant by the Rockefeller Foundation, and its purpose to found other similar institutions at strategic places such as Shanghai and Canton (together with liberal subsidies to other medical schools under quite different management), form a combination of advance steps such as the Far East (or perhaps any other East) has never seen before. Half a century hence it will be easier than it now is to appraise at its true value this great coordinated international benefaction. Another significant change in the educated Chinese is their recognition of the capital importance of hygiene, both family and civic. Revolutionary conceptions like these, which in every land stubborn conservatism stoutly combats, are nevertheless making slow but sure headway in China. Trained nurses, men and women, are just beginning to appear in very small numbers. They form the thin advance guard of a mighty host which in many ways will modify and elevate the entire life of great numbers of the Chinese people.

The time when the Christian Church in China was either altogether unknown, or was quite ignored, has long since passed. Among the high officers of the Central Government, as well as in the provinces, are men of great ability and prominence and influence, well known to be Christians. It is through the suggestion of one of these, Mr. Lu Cheng-hsiang, that in the spring of 1913 the day of prayer for China was so widely observed all over the country.

The Christian Church in China is producing many able men—and women

also—who occupy positions of great intellectual and spiritual importance. Among these, the Chinese evangelists, women as well as men, are in the front rank, and their influence is steadily broadening and deepening. Outside of the Christian Church there has emerged a relatively new type of Chinese, men of wide experience, broad sympathies, and in some cases of ample means. Some of them have given large sums for Y. M. C. A. buildings, for various public enterprises, and for the support of church work. Mr. Yung T'ao (not a baptized member of any church) is an example of this class. It was he who many months ago bought more than 5,000 copies of the New Testament to give to his friends, a folded letter of his own accompanying each copy, explaining his views of the importance of the study of this book. The Social Service idea, especially as expounded from the Christian standpoint, has entered deep into the inner consciousness of very many educated Chinese, and will inevitably more and more produce fruits after its kind. It is precisely this conception, *carried into execution,* which will one day completely revolutionize the social and not less the political life of China; and it is a conception for which China is wholly indebted to Christianity. The new Chinese education has provided an immense potential outlet for every form of activity, much of which can not be otherwise than helpful to China and its people. . . .

The World Conference in Edinburgh in 1910, is a landmark of international importance, the influence of which is world wide, and likely to be permanent. In China it was the efficient cause of the sectional conferences held (early in 1913) in six important centers, and following them the National Conference in Shanghai. The comprehensive and intelligent survey of existing missionary conditions looked at from every point of view, helped to dig deep the channels along which so many spiritual streams were soon to flow.

Out of the China Continuation Committee has been evolved the Foreign Evangelistic Movement in many provinces, and a coordinated activity in other directions as well. The meetings led by Dr. Mott, Mr. Sherwood Eddy, and others have demonstrated that the student class of China is now as accessible as any other class. So, too, in a different way and to a less degree is the merchant, the literary, and the official class. This extraordinary state of things has impressively shown how little prepared is the Christian Church to grapple with its opportunities; and this again has led and is yet more to lead to better methods of educating to a sense of their duty church members as a class, and the leaders in particular.

The Sunday school is now at last recognized as the key to a live church, and its work is pushed on broad and scientific lines. The increasingly close union of denominational groups is a great assistance to that efficiency toward which the Church is dimly struggling. In many large missions there is within recent years a general devolution of responsibility from foreign shoulders to those of the Chinese. The Chinese Church is at present subject to sharp "growing pains," due to the wide difference between more or less clearly perceived responsibility and more or less clearly recognized lack of capacity. This condition can not, however, be permanent. The Christian Church in China must go forward into its new opportunity, or must confess itself a tested and a proved failure.

In every age the Spirit of God has been working. He is working now, even in the midst of this cruel world war; indeed He was never more at work than now. All these impressive changes point to the eventual coming of the Kingdom of God in China.

DEPARTMENT OF BEST METHODS

CONDUCTED BY BELLE M. BRAIN, COLLEGE HILL, SCHENECTADY, NEW YORK

RECRUITING FOR THE MISSIONARY ARMY

MEN and money are equally essential in the missionary enterprise—men to go and money to send them. Yet the average church thinks its duty done when it raises money and feels no responsibility whatever in regard to finding men. The same is true not only in the Sunday-school and Young People's Society but in strictly missionary organizations as well.

When the Mission Boards need new recruits they call on the Student Volunteer Movement rather than on the churches. And the Volunteer Movement responds nobly. Through its splendid work thousands of young men and women have been sent out who would probably never have thought of going if it had not found them. Humanly speaking, the great advance of the last quarter century would have been impossible without the Movement's help.

Yet the Student Volunteer Movement is not fully able to meet the demand. Owing to the expansion of the work and the number of missionaries who fall by the way, the number of new recruits needed every year is so great that the Boards are appealing to the churches also to help find them. Especially is this true at the present time when so many Boards are entering upon special campaigns that demand large increase in men and money.

"Most people think that the Student Volunteer Movement has been able to more than meet the demand for workers," says *The Missionary Herald.* "This is a mistake. The Board never receives enough direct applications from volunteers to supply the demand.

"We must lay the burden of responsibility for finding the new workers upon the hearts of interested leaders and pastors throughout this country. Scattered throughout the churches are many earnest workers, school-teachers, ministers, doctors, who have had a few years' experience in their chosen callings—who are the *best missionary material to be found in the world.* By bringing these face to face with the needs they can supply, you may be able to serve the cause of missions more directly than in any other way."

THE SUPREME METHOD

The supreme method of winning recruits is prayer. "This was Jesus' plan for getting more laborers into the waiting harvest field," said Doctor A. B. Curry of Memphis, Tenn., at a summer conference of the Southern Presbyterian Church. "Pray ye therefore the Lord of the harvest that He will send forth more laborers into His harvest. In choosing His first twelve apostles He spent the whole preceding night in prayer. One reason for praying laborers into the harvest field is that only those whom the Lord sends in answer to prayer are the right kind. Would that every

laborer in our beloved Church were prayed into his sacred office."

The annals of missionary history show how abundantly God has honored such prayer. In the autumn of 1881, when the entire staff of the China Inland Mission numbered less than 100 missionaries, Hudson Taylor and his associates began to pray for 70 new workers within three years. In the autumn of 1886 they prayed again for 100 new missionaries in one year. In both instances more workers were given than they had asked for.

Equally notable was the experience of the Church Missionary Society in 1884. The need of workers was so great that a day of special intercession was appointed. By midnight, on the day preceding it, 100 men at a great awakening at Cambridge had volunteered for foreign missions and the day of intercession was turned into a day of praise.

Tho prayer is the supreme method, God also honors the efforts of men. In finding recruits as well as in all else, "prayer and pains, through faith in Jesus Christ, will accomplish anything."

APPEALING TO THE HEROIC *

BY JOHN R. MOTT, NEW YORK CITY

Appealing to the heroic is the surest way to enlist men in the service of Christ. It is at this point that so many addresses and appeals make their failure. The appeals which lay hold of strong men are not those which set forth the attractions and compensations and advantages of Christian work. A psychological study of youth would suggest the futility of this basis of appeal as contrasted with that which addresses itself to the heroic within us.

The call to heroism meets with a heroic response. Make the Gospel hard and you make it triumphant. If it is a choice between self-sacrifice and self-interest, the former will draw the stronger men.

In other departments of life it is the appeal to the heroic which enlists strong natures. It is said that when Stanley wanted a few men to go with him on his last perilous African tour, he appealed for volunteers and within a few days had hundreds of eager applicants. Lieutenant Shackleton told me that when the expedition of *The Discovery* was fitted out to attempt to reach the South Pole, an appeal was made for several men to join the company, and that virtually the entire Channel Squadron volunteered. Trained nurses and physicians are constantly exposing themselves to the great dangers of serious contagion, and we look upon their heroic conduct as a matter of course. Think of the young men who left titles and estates, their homes and callings, their comfort and ease, and went to the shores of the Black Sea, to face famine and cold, pestilence and cannon, before the walls of Sebastopol. In every war we witness the same spectacle of heroism.

In the Church in other days heroic natures have risen up for the hard tasks before them. Has not the Christian Church furnished an unbroken line of martyrs and confessors? Has not every great battlefield of the Church been won at the cost of lives gladly given for the sake of Christ? Paul did not shrink from his call, even tho it was accompanied with the warning, "I will show him how great things he must suffer for my name's sake."

The appeal to the heroic is being honored in the Church to-day. President Warren, of Boston University, was recently speaking of a sermon he heard preached by a Roman Catholic friar in

* Reprinted from *The Sunday School Times*. This article, which appeared some years ago, is of very great value, not only in winning recruits for the mission field, but in all other lines of Christian effort. The Best Methods editor desires to testify how much she herself has been helped by it. Ignoring the principles it so ably sets forth is one of the most frequent causes of failure. The sugar-coating now so universally used in attempting to win people (especially young people and children) to the service of Christ is not only unnecessary, but unprofitable likewise.

Milan, who, in appealing to the mothers in the audience to give their sons to the priesthood, pictured with great vividness the hardships of the ministry rather than its delights.

A member of the Reformed Church Mission Board recently stated in my hearing that they were able to get more recruits for Arabia, their most difficult field, than for any of their other missions. Professor Roper, of the General Theological Seminary of New York, said that in England in his day, the ablest men offered themselves for Central Africa and that, so far as he knew, that most difficult field was never undermanned. Fourteen of his own classmates were buried there.

The Student Volunteer Movement, during its twenty years' history, has had the largest number of volunteers offer themselves for the most difficult fields. In fact, the principal secret of the power and success of this movement is the fact that it constantly presents the hardships and trials, the conflicts and sacrifices, involved in the world's evangelization. Men of heroic mold respond to this challenge.*

Let it not be forgotten that the appeal to the heroic was also Christ's way. He never hid His scars to win a disciple. "Lord, I will follow Thee whithersoever Thou goest." . . . Do you know where I am going? I am going to die. He held out no assurrance of an easy career or exemption from suffering, sacrifice and death. The tenth chapter of Matthew is the most wonderful charge ever given by a leader to his followers.

The call to the Christian ministry today is a call to the heroic. It requires the highest heroism to make Christ known and obeyed in the cities of our continent; to redeem towns, villages and rural districts; to lay Christian foundations in the new states and provinces of our great West; to grapple successfully with the serious, social problems of our day; to wage a triumphant warfare throughout the non-Christian world.

The highest call that comes to young men is, as Mazzini has said, "Come and suffer." There is a vicarious element in strong young men that needs to be called out and exercised. There is a deep truth in the words of Illingworth, "The pleasures of each generation evaporate in air; it is their pains that increase the spiritual momentum of the world."

THE JOY OF SACRIFICE

Appealing to the heroic is, as Doctor Mott has shown, the surest way to win recruits for the mission field. But the rewards of service and the joys of sacrifice should be emphasized likewise. This, too, was the Master's method. He himself, "for the joy that was set before Him, endured the cross and despised the shame," and He never calls his followers to difficult tasks without offering them large rewards for faithful service. "Be thou faithful unto death and I will give thee a crown of life," is but one of many such promises.

Few persons are so happy as those who are doing the work God has given them, even when it is difficult. "Blessed is he who has found his work," says Carlyle; "let him ask no other blessedness. He has a work, a life-purpose; he has found it and will follow it."

On the other hand few persons are more miserable than those who know there is a God-appointed task awaiting them and are "disobedient to the heavenly vision." To all such the one way to joy is surrrender. Years ago we heard the story of a young women, exceptionally beautiful in character, who steadfastly refused to accept Christ and en-

* A recent illustration is found in the experience of two recruiting officers in an English college. The first sought recruits for India and assured the students that the work was not difficult, the society pleasant, and that good homes with plenty of servants would be provided. But no one offered to go. Not long after the other came. He was seeking men for the Kongo to fill places made vacant by death. "It will most likely mean death to you, too," was his blunt ending. Yet six men at once volunteered!—B. M. B.

roll herself with His people. She was miserably unhappy, but no one knew why.

After many months a change came, and with radiant face and almost overwhelming joy, she gave herself to God. "I have resisted long," she said, "tho I have wanted to come all the while. But I was sure that if I did come, God would ask me to go to China and I didn't want to go. But now I have come and God is going to send me to China. And I am so happy—happier than ever before."

There is a joy in sacrifice far beyond what many of us know. "Suppose a dozen men, taken at random, were asked to tell of the happiest day they ever spent," says Doctor John T. Faris in *The Westminster Teacher*. "What a revelation of character the answers would be! Once a boy eight years of age was asked to tell of his happiest Christmas. 'The Christmas father got his gun,' was the eager response—a response full of significance to those who knew how many pleasures he had sacrificed in order to buy the gun. In like manner Livingstone declared, 'The happiest day of my life was the day when I decided to give myself to Africa'; and Garibaldi said, 'The happiest night I ever spent was the night after I made up my mind, let what would come, my life should be spent in the cause of Italy's liberation.'"

Are you sure that you are doing the work that God wants you to do? If not you would better face the question squarely, for you can never know the fulness of joy, the truest success in service, nor the blessedness of unbroken communion with God unless you go where He wants you to go and do what He wants you to do.

"I had one of the loveliest homes in all England," said Geraldine Guinness Taylor at a missionary conference in New Orleans in 1901; "a home that was a bit of heaven on earth and it nearly broke my heart to leave it. At Naples, on the way out to China, I got the first home letters and I still remember how my heart sank and a great darkness came over me as I read them. It seemed as tho everything was slipping away. Suddenly I heard a call ring out—'All's clear now, sir!' It was a sailor in the rigging and at once there came the captain's order, 'Steam ahead!'

"To me it was a voice from God. Lifting my tear-stained face I said, 'All's clear now, Lord, between my soul and Thee.' Never before had God seemed so near nor so dear, and my whole being was filled with a deep peace and a wonderful joy."

A PLACE FOR YOU

Work on the mission field has now become so varied that almost any consecrated Christian worker could find a task there suited to his capabilities. "Missionaries should cover every known profession," says Bishop Brent, "from a doctor to a carpenter, from a housekeeper to a seamstress."

For most of the work a college education seems a necessity and one's training can hardly be too broad. Yet there are positions which men and women of limited education can fill very well. Neither the printer recently sent to Africa by the American Board nor the mechanic sent to the Kongo by the Southern Presbyterian Church were college men, yet they are proving exceedingly useful.

Tho few Boards would be willing to send them out, even illiterate persons, if their hearts were on fire for God, could find a work to do on the field. One of the most touching stories in missionary history is that of "Black Amy," a nurse maid in the family of Doctor Scudder, who pleaded so hard to go with them to India to care for little Maria that the American Board at last gave their consent. For years she rendered great service to the Scudders in raising their large



ADAPTING MILITARY RECRUITING POSTERS TO CHRISTIAN MISSIONS

4 QUESTIONS to men who have not enlisted

1. If you are physically fit and between 19 and 38 years of age, are you really satisfied with what you are doing to-day ?
2. Do you feel happy as you walk along the streets and see other men wearing the King's uniform ?
3. What will you say in years to come when people ask you "Where did you serve in the great war" ?
4. What will you answer when your children grow up and say, "Father, why weren't you a soldier, too" ?

ENLIST TO-DAY

4 QUESTIONS to those who have not enlisted

1. If you are physically and spiritually fit and belong to the followers of Christ, whatever your age, are you really satisfied with what you are doing to-day ?
2. Do you feel happy as you walk along the streets and know that other Christians are in the King's service while you are shirking ?
3. What will you say when men ask you "Why did not you do something worth while to help your fellow men win in the great conflict with evil" ?
4. What will you answer when your Lord asks you "Why were not you an active soldier in the life-giving army of the King of kings." ?

ENLIST TO-DAY

BRITAIN is **FIGHTING**

for the

FREEDOM of **EUROPE**

and to

DEFEND your **MOTHERS,**

WIVES and **SISTERS**

from the

HORRORS of **WAR**

ENLIST NOW

MISSIONARIES are **WORKING**

for the

SALVATION of **ALL MEN**

and to

SET FREE the **MEN, WOMEN**

and **CHILDREN** of all **NATIONS**

from

IGNORANCE and **SIN**

ENLIST NOW

THE WORLD WAR

THE SPIRITUAL WAR

MILITARY POSTERS ADAPTED TO APPEALS FOR MISSIONARY RECRUITS

Are you listening, waiting, watching for God's call? Or are you so absorbed in your own plans that you turn a deaf ear?

Do you keep within calling distance? Or are you "sitting at ease" so far away from your Lord that you do not hear Him saying, "Go ye into all the world?"—MARY CLOKEY PORTER.

family of future missionaries and more than once Doctor Scudder speaks in his letters of her success in preaching Christ to natives in like class with herself. We sometimes wonder whether the new version of Mark 16:15—"Go ye into all the world, ye that are college graduates"—is entirely pleasing to God.

The Student Volunteer Movement recently issued the following list of positions for which workers are needed:

Preachers to train native workers.

Pastors for English-speaking churches.

Teachers in English, French, German, music, mathematics, agriculture, chemistry, manual training, biology.

Physicians and surgeons.

Civil, mecranical, electrical, sanitary and mining engineers.

Physical directors.

Architects and supervising builders.

Stenographers, printers, kindergartners, nurses and Bible-women.

A RECRUITING HOUR *

MARY LOUISE DANIELS, WELLESLEY, MASS.
President of the Woman's Board of Missions, Congregational Church

A Recruiting Hour—what is that?

A possibility of help in securing the fifty new missionaries for whom we aim in the Board's Jubilee Increase Campaign.

Where and when is the "Hour"?

It is an hour which *is to be,* perhaps by the influence of you who read this. It may be created as a timely feature of a Branch meeting, a local union gathering, a young woman's rally, or an auxiliary meeting.

Those who plan for such a service will be actuated by two ideas: 1. There is a compelling need back of the appeal for recruits in the missionary ranks. 2. There are possibilities of response through the agency of *this present body* of women.

SUGGESTIONS FOR A RECRUITING SERVICE

Scripture: John iv. 34—36; Matt. ix. 36—38; Acts xiii. 2—5; Isaiah vi. 8.

Brief comment might bring out four prominent thoughts from these verses, viz.:

The readiness of the non-Christian world.
The value of prayer in finding workers.
The Spirit of God as the real Commissioner.
The willing attitude of the chosen one.

* Reprinted from *Life and Light.* In connection with their Jubilee Increase Campaign, the Women's Board of Missions, Congregational Church, aims to have 50 new missionaries on the field or under appointment by November, 1917, when their Golden Jubilee will be celebrated.

I shall never forget the struggle I went through in making this decision. For six years I would not listen to the call. Thank God for the Kansas City Convention! I refused to attend it but the delegates brought back with them the inspiration and vision they received and were the means of my honestly facing the question with God—the thing I refused to do in the past.

How happy I have been since I made the complete surrender of my life! I now stand ready to go wherever my Lord would have me go.—*From the letter of a recent volunteer.**

* Published as a leaflet by the Student Volunteer Movement, 600 Lexington Avenue, New York.

Two or three out of five kinds of talks would be necessary to set forth the need, and to make the appeal forceful. Suppose these five talks to be upon—

1. The broad foreign missionary field as it cries for workers to-day. (5 minutes.)

(See *The Call of the World*, by W. E. Doughty, pages 44-60 and 81-85, and *The King's Business*, pages 24-35.)

2. Harvest fields in our own Board. (3 minutes.)

3. A supreme need and a joy-giving opportunity.

(A returned missionary.)

4. Why I said, "Lord, send me!"

(A volunteer under appointment.)

5. The practical issue, "What can we do *here* and *now* about recruits?"

(The interest aroused should eventuate in some form of activity; perhaps a committee to pass on suggestions to local leaders for auxiliary recruiting services. In case of the latter, the pastor might be asked to preach on a related subject; the Sunday-school and Y. P. S. C. E. missionary committees to give space for presenting missionary opportunities to young people. In a young woman's rally would not some personal follow-up effort be in place?)

There should be time definitely reserved for prayers, that the Lord "send forth laborers into his harvest."

Much impressive work could be done in a service of thirty minutes, set in the heart of a Branch meeting. Twenty minutes would give good opportunity in a smaller local gathering. A missionary and a volunteer, in many cases, are not available. But through some of the suggestions given above, and others which may occur to you, I believe we can arouse a new spirit of eager quest for the recruits needed.

VOCATION DAY

Vocation Day, recently inaugurated in the Sunday-school and Young People's Society by several denominations, affords an excellent opportunity to implant in the hearts of the young an impulse toward missionary service. Tho originally designed to meet the demand for young men for the ministry, it includes in its scope recruits for the mission field and leadership in Christian work in the home churches.

"Thousands of young people are drifting into various lines of activity without ideals and objective," says *The Assembly Herald*, "and they are not being taught the great principles entering into the true choice of a life-calling. God can truly call one into the business of banking, or into law or medicine or journalism, or even into farming and chicken-raising, for honest toil can be made to yield large returns to God and society. But we should set before the young people the needs of the Church and the vocations controlled and supported by it. The world ought not to be allowed to monopolize the strongest, brightest and best of our young people. The needs of the kingdom should be set before them while they are yet in our Sunday-schools, high schools and colleges."

Increased attention is being given to the vocational principle throughout the religious world, and many organizations, both denominational and interdenominational, are conducting vocational campaigns. Many of the Women's Boards of Missions now employ student secretaries who visit the colleges in the hope of winning young women not only to service on the mission field but to leadership in the work in the home churches. The fact that 12,000 Presbyterian girls alone graduate every year from colleges, normal and high schools shows how broad the field is and how important the work.

Vocation Day is a good thing to inaugurate in any church. Abundant material for it is now available in the way of services, leaflets and pledge cards. Some of the best things we have seen along this line may be obtained from the Rev. Henry H. Sweets, D.D., secretary of the Executive Committee of Ministerial Education in the Southern Presbyterian Church, 232 Fourth Avenue, Louisville, Ky.

The following pledge card* used by the secretaries of the Student Department of the International Young Men's Christian Association, which does a large vocational work, will serve to show what is being attempted. On the reverse side the card says: "Think over prayerfully what is implied for you in signing this card. Sign it. Memorize it. Keep it in your Bible. Test your purposes by it daily."

Believing that there are great possibilities in it for other churches, we have asked Doctor Watson to tell us how it works, and he has kindly done so as follows:

"The Order of Recruits was organized in Canada," he says. "The society we had in Cincinnati was designed to gather together all the young men in the church who had definitely decided to give themselves to Christian work, or were thinking of doing so. They met four times a year with the pastor of the church and a member of the session who acted as corresponding secretary of the order.

"Each member of the order was expected to work definitely to secure other recruits and they were brought to these quarterly meetings where there were brief addresses made on the need of Christian workers, the call to the ministry and the opportunities for service in the home and foreign fields. Any member of the order who was not able to be present sent a letter, and received a letter from the corresponding secretary. In this way we kept constantly in communication with all the members.

"Once a year the organization gave a reception to the boys and young men of the church, when one or two speakers were appointed to present the claims of the Christian ministry. This served to keep all the boys and young men of the church in touch with the order, to interest them in the success of the recruits and to keep clearly before them their own responsibility for making a decision.

"We consider that the work in Cincinnati was very successful. So far we have not been able to organize anything of the kind here, not having the nucleus to begin with. But we hope eventually to do so."

* Order from Association Press, 125 East 28th Street, New York. 50 cents per 100 copies.

A CHRISTIAN'S FUNDAMENTAL LIFE WORK DECISION

I will live my life under God for others rather than for myself; for the advancement of the Kingdom of God rather than my personal success.

I will not drift into my life work but will do my utmost by prayer, investigation, meditation and service to discover that form and place of life work in which I can become of the largest use to the Kingdom of God.

As I find it I will follow it under the leadership of Jesus Christ, wherever it take me, cost what it may.

Signed.....

ROLLS OF HONOR

Have any missionaries gone forth from your church? If so, have you commemorated their going in any special way?

"It is a good plan," says John R. Mott, "to have the names of any missionaries who have gone forth from your church inscribed on a tablet or an illuminated roll placed where it will be constantly reminding the young people of the missionary career. The Park Avenue Baptist Church, Rochester, N. Y., has such a tablet."

Another church which honors its mis-

sionaries in this way is the Clarendon Street Baptist Church, Boston, Mass., of which Doctor A. J. Gordon was pastor for so many years. In July, 1895, at the time of the International Christian Endeavor Convention, we saw on the wall above the platform in the vestry a roll of honor with the names of 19 missionaries and evangelists who had gone forth to preach the Gospel in mission fields.

Away back in 1887, *The Church at Home and Abroad* gave an account of two rolls of honor which at that time were hanging almost side by side in the Sabbath-school room of the First Presbyterian Church, Utica, N. Y. "On one of these," it says, "are inscribed the names of fifteen sons and daughters of the school who have given themselves to the Lord in the work of foreign missions. On the other are the names of sixteen who were once boys in the school and have entered the Gospel ministry. A noble record surely! Fifteen missionaries of the cross and sixteen ministers of the Gospel. It is well to give these rolls a conspicuous place that these noble bands may have grateful remembrance and that the members of the Sabbath-school may be incited to a holy emulation."

THE ORDER OF RECRUITS

A new movement has been launched in the Canadian Presbyterian Church, the object of which is winning recruits for the ministry and the mission field. It is known as "The Order of Recruits."

To a limited extent it is being tried in the United States as well. While pastor of the Church of the Covenant, Cincinnati, Ohio, the Rev. Robert Watson, D.D., now pastor of the Scotch Presbyterian Church, New York City, organized an Order of Recruits in his church. After a stirring address by a stranger, the plate was passed. Mrs. Williams had no money with her, but tearing the fly-leaf out of the hymn-book and borrowing a pencil from the lady next to her, she wrote, 'I give two sons,' and placed the slip of paper on the plate.

"The roll in the church at Utica testifies that the Lord accepted the gift in answer to a mother's prayers and in accordance with her vow. The boys were about seven and thirteen respectively when their mother thus publicly consecrated them to the work of foreign missions; and it is worthy of note, for the comfort of other parents whose consecration of their children does not *seem* to be accepted, that at the time of their mother's death neither boy had any idea whatever of being a missionary.

"Of the others whose names are on this roll much could doubtless be said of their devoted services in the fields where they have toiled or are still toiling. May the length of that roll continue to increase and similar rolls be multiplied until every Sabbath-school in our land shall have sons and daughters in the mission field."

This is a remarkable record and we hope sometime to know something of the causes that led up to it. Through the courtesy of Mr. George E. Rendell, who has been superintendent of the school for the past four years, we are able to tell of the additions made to the rolls since 1887.

"The two rolls of honor still hang in our Sunday-school room," he says, and a third has been added with the names of twelve others who have entered the ministry from our church or Sunday-school, making twenty-eight altogether. We regret to admit that, tho our school always pays a great deal of attention to missionary work, the roll of missionaries has not increased in the same way. There is but one new name on that list—the name of Miss Annie Montgomery, our missionary in Persia, whom the church and Sunday-school and other organizations of the church support entirely. One young woman from our Sunday-school expects to be a missionary and is now in training as a nurse in one of the hospitals in our city."



A REVIEW OF THE *REVIEW*

FOR ten years after its founding—from 1878 to 1887—the REVIEW was published in Princeton, New Jersey, under the ownership and editorship of the honored missionary Rev. Royal G. Wilder, for thirty years in India.

The REVIEW was started as a quarterly, with strong editorial convictions as to missionary policies and methods. The Mission Boards were freely criticized and new policies recommended by the editor who had had valuable missionary experience on the foreign field.

Statistics of mission work were given a large place in the pages of the REVIEW, but only foreign work was considered. The union of home and foreign had not yet taken place in the thinking of most Christians.

In those days missionary periodical literature was so inadequate that the *Missionary Herald* of the American Board was almost the only magazine in America devoted to missions that stood out as worthy of attention. The REVIEW easily came immediately into the front rank and exerted a strong influence on missionary secretaries, on pastors and their churches, and on individual workers and organizations.

When Dr. Arthur T. Pierson—then the busy pastor of Bethany Presbyterian Church of Philadelphia—became editor in 1888, the REVIEW immediately took a great leap forward. The critical note was largely omitted and a constructive policy was introduced. The aim of the editors was to present the foundation principles, the best ideals and the most wonderful facts of both home and foreign missions in a way that would arrest attention and would stimulate pastors and other workers and would furnish them with material for sermons and missionary meetings. During this period came the series of "Miracles of Missions," "Remarkable Answers to Prayer," and "Monthly Missionary Concert Notes." The circulation of the REVIEW increased and many a volunteer, many a pastor, many a Christian steward traced his first or great missionary impulse to the powerful appeals, the convincing arguments, or the compelling facts presented in the REVIEW. Then other features were added: maps, illustrations, a long list of editorial correspondents in foreign lands and at home, and yearly statistics of all the foreign missionary societies of the world.

The editorial staff included, at various times, Rev. James M. Sherwood, D.D., author of the Life of David Brainerd and one of the editors of the *Homiletic Review;* Rev. John T. Gracey, D.D., formerly a missionary in India and author of several volumes. Rev. Delavan L. Leonard, D.D., who had been a home mission pastor in Utah, and the author of "A Hundred Years of Missions," and other volumes; beloved Dr. A. J. Gordon of Boston; Rev. Charles C. Starbuck, as translator and statistician; Rev. F. B. Meyer, the well-known Baptist clergyman and author, of London, England; the Rev. J. Stuart Holden, rector of St. Paul's Chapel, Portman Square, London; and Rev. Louis Meyer, an unusually brilliant and consecrated Hebrew Christian, who rendered noble service in translating Jewish notes and statistics. Of these, Dr. Leonard alone remains with the REVIEW.

The list of writers in the pages of the magazine would make a galaxy of the world's greatest missionary advocates, statesmen, givers and martyrs.

Every field has been presented—its

needs, its history, its development, its great missionaries and converts and its problems and possibilities. The pictures and maps make the whole world pass in review before the eye, and the notices of missionary books give a clear idea of the whole range of missionary literature. A reading of the REVIEW has been and is a liberal missionary education. The bound volumes form a library, a thesaurus covering the world field.

In 1911, the full editorial control passed to the present editor who first joined the staff as managing-editor, on leaving college twenty-five years ago. None could take the place of the gifted and honored editor-in-chief who, for twenty-four years, had set missionary fires burning with his facts, his devotion, and his spiritual power. But friends remained true and, in spite of many difficulties, the REVIEW has continnued to be blest and to be a blessing. In 1914, Miss Belle M. Brain joined the staff as the able editor of the Best Methods department, and Rev. S. B. Rohold of Toronto and Mrs. F. M. Gilbert, formerly of India and China, rendered valuable assistance in translation and the news department. There has also been a most helpful editorial council made up of men and women of home and foreign mission boards.

God has clearly guided the REVIEW in the past, and as we stand at the threshold of a new beginning, we believe that He will still guide and use the REVIEW to His Glory.

BREAKING HOME TIES

FOR the past twenty-nine years the home of the REVIEW has been the offices of the Funk and Wagnalls Co., who for that period have been the owners and publishers. They began as a small organization — the publishers of the *Homiletic Review* and of religious books for preachers. As time has gone on, the firm has developed into a great publishing firm, famous for the great Standard dictionaries and the world-renowned *Literary Digest* with a circulation of nearly 500,000 copies a week.

Naturally, as business has enlarged and great things have been undertaken, the MISSIONARY REVIEW with its few thousand circulation has not been able to claim a large share of the publisher's attention, and it has seemed best to make new arrangements whereby a special board of directors could take over the REVIEW and publish it, not as a commercial enterprise but as a missionary undertaking.

After much thought, conference and prayer, a board was organized, made up of representatives of various home and foreign mission interests, as follows: Robert E. Speer (Presbyterian Board of Foreign Missions), President; Frank L. Brown (Secretary of the World's Sunday-school Association), Vice-President; Walter McDougall, Treasurer; Prof. Harlan P. Beach, secretary of the Yale Mission in China; Dr. Charles R. Watson, United Presbyterian Board of Foreign Missions, and now president-elect of Cairo University, Egypt; Mrs. Henry W. Peabody, Federation of Woman's Boards of Foreign Missions; Mrs. A. F. Schauffler, representing City and Foreign Missions; Fleming H. Revell, member of the Presbyterian Board of Home Missions; Dickinson W. Richards, lawyer; Delavan L. Pierson, Secretary and Editor.

With the next number—October—the REVIEW is to appear under the auspices of the new company. The editor's relations with the publishers have always been of the most friendly nature and the firm has kindly facilitated the transfer with the utmost courtesy.

We bespeak from friends in every land their continued cooperation and friendship, and hope that they will help us to improve the REVIEW and to promote its usefulness. The best days are before us, with God's blessing.

Kindly address all communications in future to the MISSIONARY REVIEW PUBLISHING COMPANY, 156 Fifth Avenue, New York City (corner of 20th St.).



JAPAN—CHOSEN

Use of Tracts in Japan

CHRISTIAN workers in Japan are finding opportunities in all sorts of places for the distribution of tracts. From the girls working in the cotton mills of Osaka to the Japanese naval men in the islands of the South Seas, printed matter finds a welcome. Many tracts have been distributed among railway men, and books have been placed in prison libraries. Christian booklets helped to decorate the Christmas tree for the lepers at Kumamoto, and on a street in Osaka where there are ten theaters within five blocks tracts are being constantly distributed. The companies of pilgrims who visit Nikko and the thousands who assemble for the annual spring festival at the Fox Shrine offer a great field for this sort of work, but perhaps there is no better time to reach people with Christian literature than at the expositions which are held at various centers. At one such exposition the authorities offered the missionaries a special tent for their work.

Romanism and Buddhism

REV. DR. WM. E. GRIFFIS, the former missionary to the Japanese, says: "Almost everything that is distinctive in the Roman Catholic form of Christianity is to be found in Buddhism: images, pictures, lights, altars, incense, vestments, masses, beads, wayside shrines, monasteries, nunneries, celibacy, fastings, vigils, retreats, pilgrimages, mendicant vows, shorn heads, orders, habits, uniforms, nuns, convents, purgatory, saintly and priestly intercession, indulgences, works of supererogation, pope, archbishops, abbots, abbesses, monks, neophytes, relics and relic-worship, etc."

A Christian Maternity Hospital

DR. HEZEKIAH R. SAIKI'S maternity hospital in Kyoto is the oldest of the kind in the Japanese empire. In a quarter of a century it has sent out from its training school 1,200 nurses and midwives, and has given free treatment to over 25,000 poor women and children. Dr. Saiki, the director, is a devout man. Evangelistic meetings are held at the hospital and a distinct religious atmosphere characterizes all the work. The nurses go to the homes of the poor, caring for women in confinement without charge. Dr. Gorbold of the Presbyterian mission in Kyoto writes that sometimes these patients are so poor that the nurses have taken the clothing from their own backs to help them. Fifty thousand dollars is to be raised to place the hospital on a permanent basis. Dr. Saiki believes that he can contribute one half of this himself, if his life be spared. For the balance he seeks the aid of those who have women's welfare and the cause of the poor at heart.

A Christian Silk Mill

THE influence of Christian business men is coming to be a real force in the commercial life of Japan. One of the most striking instances of this is to be found in the silk industry. It is said of a Christian silk factory in Osaka: "So high is the grade of silk thread produced, and so uniform and reliable the quality, that it alone of all the factories

in Japan is able to export its product direct to the purchasing firm in the United States, which buys the entire output at an annual cost of about $5,000,000, and without intermediate inspection at Yokohama."

The explanation of this is to be found in the way Mr. Hatano, the head of the company, has sought to develop Christian character along with technical skill. Many filatures have attempted to imitate him with identical machinery, raw product, and business method, but have failed to reach his standard, because, as he says, they have neglected the factor of character.

Korean Railway Y. M. C. A.

THE development of the railway system of Chosen during the last few years has not only been a civilizing force, but by linking the Far East with the Trans-Siberian Railway, it has brought Europe four weeks nearer to Asia. Japanese companies have administered the railways in Chosen and Manchuria. In Chosen they are directly under the control of the Japanese government, and about 5,000 of the 9,000 men employed are Japanese. The Young Men's Christian Association has been asked to undertake work among this large body of railway employes, and tho special adaptations of the Association in organization and in method were necessary, practically the same methods are pursued on the South Manchuria Railway, and on the Chosen Railway system as are generally in effect in the United States. This work is entirely administered and financed by the Japanese themselves through secretaries trained in the Japanese Young Men's Christian Association. There is a line of clubhouses from Fusan to Harbin and from Harbin to Port Arthur where the railway employes may spend their leisure hours and find the rest and recreation which are necessary to keep them in a state of efficiency, and even the remote stations where only a few Japanese are employed are visited regularly by trained secretaries.

The May number of the American *Railroad Association Magazine* contained several pages in Japanese, dealing with the movement in Korea, and many copies of the magazine were mailed to Japan.

A Men's Home Missionary Society

REV. WILLIAM B. HUNT, of Chai Ryung, Chosen, writes: "Our little girl sings the doxology quite appropriately—'Praise God from whom all blessings flow, praise Him all *preachers* here below,' and we feel sure the preachers would praise Him more if they could only know the work as it is being carried on in different parts of the world. The women of the Chai Ryung Church for several years have had a missionary society which has sought to send out women preachers into needy fields, to study missions, and to direct and encourage personal work in the local field. Inspired by the women, the men of the church have organized under the direction of the session, and have been working for some time without, however, doing anything in a financial way. A few of these men saw on a map a section marked off in which are 26,000 persons, only 123 of whom are Christians, and among whom was only one paid worker, a helper. Comparing it with their own section where there are only 20,000 persons of whom 3,000 are Christians, nine being paid workers, they were awakened to the great disparity. More than enough money to support two men was subscribed and without delay both men, one from their own number, were chosen and sent."

Tests for Church Membership

THE work that requires perhaps the largest amount of time in the missionary pastor's round of visitation among his country churches is the holding of examinations. In the Presbyterian mission there are two classes or grades of membership; the catechumen and the

baptized or full membership. Two or three candidates of the same sex, and, if possible, about the same age or degree of knowledge are called at a time. The examining committee is the session if the church has elders, if not—the native Korean helper in charge of that circuit of churches and the local leader of the church. Some candidates appear with manifest "fear and trembling." A few break out in cold sweat as the questions of the examiner probe deep into the knowledge and conduct of the examined. *Drinking, idol-worship, sacrificing to spirits of dead ancestors, Sabbath breaking, family rows*—they must give evidence that such sins as these are all put away. There must be unusually justifying circumstances to account for the unbelief of a husband or wife, else the believing partner can not be accepted for full membership. Ordinarily the examiners insist on the conversion of the other partner as a proof of the real faith and consistent example of the professing Christian. One Korean brother now rejoices that his pastor even compelled him to wait for baptism till he taught his wife to read.

CHINA

Reaching the Chinese Literati

"PERHAPS the greatest single piece of work I have seen done, in all my missionary experience, is that of the Foochow Institutional Church," writes Dr. John Gowdy, president of the Anglo-Chinese Methodist College in that city. "It works chiefly among the official and literary classes. So its aim differs from that of the American institutional church. The staff head and his three closest associates are all graduates of our college.

"At a recent revival, services were held every evening for a week, with an average attendance of six or seven hundred. It seems almost incredible when one realizes that these literary aristocrats used to be untouchable. And they are not content with receiving the Gospel message just for themselves. Many of them go out every Sunday into suburban places and tell others the story of Jesus."

Grinnell College Plans for China

GRINNELL COLLEGE, Iowa, is the latest of the American colleges to undertake the support of a definite educational enterprise in mission lands, and has chosen for its field a part of the Province of Shantung, China. Mr. A. B. DeHaan, a graduate of Grinnell and a missionary of the American Board, has formulated a plan the main features of which are:

The establishment of a large number —probably hundreds—of day-schools centering about Techow, in which thousands of pupils will receive the beginnings of Christian education.

The further training for boys and girls in the two academies already established.

The providing of three professorships at Shantung University, where higher education will be provided for promising students.

An annual budget of $4,000 for the girls' schools, boys' schools, and for the support of an educational director.

An endowment of $100,000, the income of which shall go for the support of Grinnell's representatives in the Shantung University at Tsinanfu.

The American Board has promised cooperation in the financial part of that undertaking, and nine Grinnell men have already volunteered to fill the posts in question.

Encouragement in West China

A SHANGHAI newspaper, printed in Chinese, refers to the notable Christian progress in Yungchang, West China. For instance, a new place of worship has lately been dedicated in a town where the Rev. J. F. Peat, the Methodist missionary in charge of the district, was the first white man to preach, less than

a year ago. Dr. Peat in a letter to the Methodist Board of Foreign Missions, tells of some significant things that are taking place. He writes of one school with an enrolment of seventy-five boys, which so overtaxed the capacity of the building that the native teacher borrowed a Buddhist temple. The trustees of this temple gave the Christian teacher and his boys a very hearty welcome, and provided all the furniture needed.

From Chengtu Rev. J. M. Yard writes: "Led by the Social Service Committee of the Young Men's Christian Association, 150 men took part recently in the distribution of anti-tuberculosis literature. Some were sold and some were given away. We sold 4,500 calendars, telling what to do to prevent tuberculosis. Every street in the city was covered in our campaign. It was fine to see the students willing to carry big bundles of tracts under their arms and to sell them on the streets. They were 'serving society,' as they exprest it. But that sort of thing is new in China. Such men have been 'brought up' on the Gospel. Here in Chengtu there are accessions to the church almost every Sunday. On Easter day we baptized our first Moslem convert."

Missionary—Not a "Church Member"

AN interesting incident is reported in connection with the work of the American Bible Society in China. Yung T'ao, who is described as a philanthropist, but apparently not a Christian, bought 5,000 New Testaments to give away. Accompanying each book was a slip bearing the words, "Respectfully presented by Yung T'ao, who is not a church member." Mr. Yung told the representative of the Bible Society, "I have only just started on my work of Bible distribution. I intend to put copies in every school in the whole of China, and into the hands of every teacher and official." It is the opinion of the Bible Society representative that this man "is a humble follower of Jesus Christ, fully imbued with His spirit." He surely has a finer appreciation of the Book than is shown by many who are "church-members."

Peking Medical College Progress

THE plans for the Union Medical College in Peking, which the Rockefeller China Medical Board hopes to make a Christian medical college of a grade second to none anywhere in the world, have so far progressed that the Board of Trustees has been organized and gotten to work. The Board consists of thirteen men, six of whom (three English and three American) are appointed by the six cooperating missions which work in Peking, and seven appointed by the China Medical Board.

Dr. John R. Mott, who was chosen by the latter body as one of its seven representatives, has been elected chairman of the Board. The entire medical plant of the London Missionary Society in Peking has been purchased, and efforts are now being made to secure adjacent properties.

New buildings will be erected and preparation made for receiving the first regular class under the new administration in the fall of 1917.

The plan includes the highest possible instruction in all departments of medicine under the best experts to be found in Europe and America. Close cooperative relations will be maintained between this great central plant and the mission hospitals in North China.

SIAM AND LAOS

Conquering Spirit Worship

THE Lao people of Petchaburi and Ratburi, Siam, have not been very responsive to the work of the Presbyterian missionaries. They are very different from the Laos in the north of Siam, and speak a separate dialect. Practically all are Buddhists, but the chief obstacle to their acceptance of Christianity has been the tenacity with which they have clung to the spirit worship of their

forefathers. To give it up seems to them too much like turning their dead relatives out of doors.

The missionaries now are approaching the people in a different way. With great sympathy they are trying to show the difference between the treatment the people received from their ancestors when they were living and the evil treatment that the spirits give them at present. The missionaries tactfully suggest that perhaps, after all, they are worshiping not the ancestor but an evil spirit that will do them harm.

In a surprizing number of cases the people are very willing to accept this explanation and abandon the superstitious custom.

Untrodden Ground in Siam

DR. McCLURE, of the Presbyterian Mission, sends this most interesting account of his long journey to Roi Ett: "My recent tour into the little known northeastern section of Siam was of necessity more a work of investigation than of extensive evangelistic work. From an evangelistic point of view, our chief aim was to scatter Christian literature as widely and judiciously as possible. On the trip we disposed of about 2,500 copies, largely in and about the city of Roi Ett; and it was chiefly free distribution. We also did some street preaching, and preached to those who came to our lodging places, outside the city walls. Several audiences were thus instructed, the picture roll being used to attract. A very noticeable thing about the people was their approachableness and apparent lack of fear or suspicion. Tho the children had seldom seen Europeans, very few of them showed fear or disposition to run away, such as we had seen in places nearer the Capital. While the prospect of being able to undertake work there soon is not bright, it should certainly be considered by our Mission and some step be taken if possible, to insure aggressive effort as soon as possible."

"The Glad Conference" in Siam

THE Annual Petchaburi Conference for Christians was held the 24th to 26th of March. "We call it the 'Glad Conference,'" writes Rev. Paul A. Eakin, of Petchaburi, Siam. "The word 'glad' was used over and over again by old and young, ignorant and educated. The general subject was the work of the Holy Spirit as seen in the Acts and applied to present times. Sunday morning, four meetings were held simultaneously. The Chinese meeting, led by Chinese evangelists, was held in the drawing-room of the new dwelling known as 'Sawat Satan' (meaning pleasant place). The Junior Endeavorers held a joint meeting, leading themselves in the Dodge tent on the 'Sawat Satan' lawn. The women's meeting was held in the Sunday-school room, and the men had their meeting in the church. At the communion service in the afternoon, fifteen offered themselves for baptism, but only five were baptized, the rest being enrolled as catechumens. One of the best features of the conference was the fact that seventy people from widely different country districts were present for the sessions."

INDIA

Social Service in India

"A SOCIAL SERVICE BUREAU has been started in Bombay," writes Dr. F. B. Price, editor of the *Indian Witness*. "Some of the leading citizens in Bengal believe that one should be opened in Calcutta city also. It is suggested that the following subjects be considered:

"Extent of misery among widows. The number of undesirable matrimonial alliances. The condition of the untouchables. The condition of the rural population. Causes which lead to the depopulation of villages. The waste of money in litigation. The habits of the student population."

A "Sadhu" Standing All Day for Christ

THE religious life of India to-day presents no more striking phenomena than those connected with individuals who have gained some slight knowledge of Christ, which they have distorted and recast in the molds of their own religious thought and practise. Such a character is a Brahman Sadhu, or holy man, who sometimes attends the services in the Presbyterian mission in Etah, North India. He is a man about sixty years of age. Over twenty years ago, while practising austerities high up on the Himalayas, and almost frozen, he was found by a missionary, taken to his home, warmed, fed, and clothed. The Gospel was preached to him, and as the man now thinks, he was told to give up the kind of austerities he was practising, and to go forth to stand for Jesus Christ for twenty-four years. He took the vow to do so, and he may be found to-day, literally standing all day long, and he says, all night, for Jesus Christ. He has not known Christ, nor has he taken advantage of many opportunities to learn of Him, but it seems perfectly clear that he has a deep reverence for Him, and has to some extent told his followers about Jesus. He has many followers in the districts of Farukhabad, Mainpuri, and Etah, and is promising to preach Christ to them now in a new way.

The Way to Reach Moslems

A MISSIONARY in India writes concerning the present possibilities of Moslem evangelism as follows: "I am more than ever convinced that India is at present the strategic point to reach the Mohammedan world. I have worked for twenty-eight years, partly among Mohammedans, and I have never seen such a change in any community as I have noticed in the Mohammedans during the past two years or so. They come in crowds to purchase books, Gospels and the Psalms especially, and come with good questions—not the old routine questions of twenty years ago. Prayer is behind this great change. By humbly seeking the guidance of the Spirit of God we are taught how to approach the Mussulman. My experience is that we are far more successful when we speak to him as a sinner than as a Mohammedan. One has to refer to the Koran and to the Gospels, but they become side issues, and as flanking movements they are more effective than for a frontal attack. If we can touch the sinner, the Mohammedan has to give way. That is my experience, both in preaching and in private conversation."—*Moslem World.*

A Heathen's Idea of Baptism

A C.M.S. missionary in Bharatpur, in Central India, was told by a man who had once been drawn to Christianity that he "feared the degradation and pollution of baptism." When asked to explain, he related that he had been told that a missionary, when baptizing a convert, performed the following ritual: "A string cot was produced, and the convert made to creep below it. The missionary sat on the cot and took his bath; the soapy water fell on the convert, and thus he was baptized." The missionary writes: "You may wonder if it is possible for such absurdities to be mentioned. Yes; far worse and more disgusting stories are publicly taught by the enemies of Christ in this land."

Homecoming of Young Princes

AT the request of the Maharaja of Kohlapur, Mrs. Irwin, the widow of an American missionary, took charge of the education of the two young princes seven years ago. After spending two years with them in England, she brought them to this country for a tour in the summer of 1915. On their return to India, both Christians and non-Christians welcomed home the Maharaja's sons.

The Christian church at Kolhapur held special exercises, with elaborate

decorations and speeches of congratulation. A beautiful copy of the Scriptures was presented to the young heir, who accepted it gratefully.

Later the Europeans were all invited to the palace for the grand reception given by the Maharaja. The visitors on entrance were bedecked with flowers, and the guests of honor were asked to stay for tea. The "tea," which proved to be a sumptuous feast, was served in the inner courtyard of the palace, where all sat down directly opposite the private temple of the city goddess—her own devotees sitting calmly with shoes upon their feet, alongside the defiling Europeans, and all presided over by a Brahman chief. To the missionaries this was peculiarly significant as a sign of the gradual breakdown of the caste system, which is slowly becoming apparent in different parts of India.

MOSLEMS IN ASIA

Graduates of Robert College

FROM less than a hundred students annually in the early days of the college, the enrolment has grown to 550 in 1913-14, the year before the war; dropping to 441 in 1914-15, the first year of the war, with 20 nationalities represented, Greeks 177, Armenians 68, Bulgarians 64, Turks 55, Israelites 22, Albanians 12, etc., etc. It is a remarkable indication of the intense desire for the education that Robert College offers that, in spite of the increased difficulties of the situation because of the war, the College has enrolled at the present time about 500 students. No less remarkable are the friendly relations toward one another that the students of the warring nations have maintained during these trying years.

One of the most distinguished graduates of Robert College, for many years professor of the Bulgarian language and literature in that institution, is Hon. Stephen Panaretoff, now Bulgarian Minister at Washington.

Another graduate of the College is Mr. Michail Dorzias, of Greece, now pursuing a post-graduate course at the University of Pennsylvania. He is probably the strongest college athlete in the United States, being undefeated as a college wrestler. Asked by a newspaper man when he did his special training, this clean-living, high-thinking young Greek replied: "I do not have to train. I am always in perfect condition. Why should I not be?"

Turkey and the Zionists

MR. HENRY MORGENTHAU, late American Ambassador at Constantinople, in a speech at Cincinnati disclosed the fact that he had broached to the Turkish Ministry the advisability of their selling Palestine to the Zionists after the war. The Turkish Ministers, he said, eagerly approved of the project. They discust figures, and argued whether Palestine should be converted into a republic. "I told them that if harbors were built at Jaffa, half a million visitors would be attracted yearly to Jerusalem, each one of whom would spend $100." "Why wait until you raise the money?" they responded. "We will grant concessions now; so build your harbors and hotels." Some years ago, when the late Dr. Herzl proposed to raise a sum of money for the purpose now described, the sum of two million pounds was mentioned as the price to be paid.—*London Christian.*

A Mysterious Postal Card

ASSUMING that the Turkish censors are not Bible students, a clever American nurse in Turkey sent to the American Board a postal card which read:

"We shall very soon have to test the first part of the twentieth verse of the fifth chapter of Job and still sooner, even now, of the last of Psalm 91:3. What a blessing to have a God who is true and able! Lots of love to you all. Dr.

Hamlin's famous mixture in demand here."

From the passages "In famine He shall redeem thee from death," "He shall deliver thee . . . from the noisome pestilence," and from the fact that the mixture referred to is used in cholera cases, the Board infers that famine and cholera are raging in the part of Turkey from which the message comes.

Armenian Workers in Arabia

SOME of the most devoted workers in the Arabian Mission of the Reformed Church in America are Armenian men and women who were brought up and trained in American orphanages and schools in Armenia, and who have offered themselves for this work among Moslems. The journey from their home is over a thousand miles, and they are foreign missionaries almost as much as the Americans themselves. These Armenians receive from the mission a third of the salary they would obtain in government and commercial employ. They have endured separation from their families and friends. Some of them have not received news of their wives and children since before the war. They also have suffered persecution for their purpose.

One of these young men has come to Arabia to dedicate his life to win to Christ those whose co-religionists had made his sister and himself orphans. Moreover, in thankfulness to God for what Christians in America have done for him, every year he turns back a whole month's salary into the mission treasury to help support this American institution. And this is in addition to his regular gifts on Sundays for the Lord's work.

Gifts of Persian Christians

EVEN in the strain of war times the Persian native church is developing along the line of self-support. The report comes from Teheran that the finances of the local church have been organized on the budget plan and the envelop system of contributions has been adopted. It was agreed that two-fifths of the money collected by envelops should be used for evangelistic work in Teheran and other parts of Persia, one-fifth for foreign missionary work, one-fifth for local church expenses, and one-fifth for the poor. The pledges were not all that could be desired, but a beginning has been made in systematic giving and spending for the Lord, and the missionaries are hoping that much will be accomplished along this line.

The schools have been adversely affected by the war in the matter of tuition. At the time when the tuition fees are usually paid, the people were buying extra supplies, and since that time the prices of many necessities have greatly increased. All imported goods have increased enormously in price and native products have also risen. In spite of all this the receipts of the boys' boarding department are in excess of their expenditures.

EUROPE

British Missions to Jews

AT the annual meeting of the London Jews Society, Rev. C. H. Gill reported that in spite of the many difficulties attending the work in countries affected by the war, only two stations, those at Cracow and Lemberg, had been closed. At Warsaw, Hamburg and some other places, the British workers have been withdrawn, but the stations are being carried on by the Hebrew Christians with good results. At one place the results achieved in three months equal those of the previous three years. At Ispahan, in Persia, the missionaries were obliged to leave the station, but one of them is now returning. The staffs from the stations in Germany and Austria have either been helping in work at home or have been transferred to other stations. In the Brit-

ish stations there has been an increased spirit of inquiry, and in many cases an increased attendance at the mission halls. In North Africa there has been a widespread distribution of the Word of God at Tunis and Algiers.

One feature of this year's operations has been the appeal of the Society for temporal relief for the Jews who have been driven from their homes in Poland.

Scandinavian Book Mission

THE Lutheran Book Mission, established in 1903, in Bergen, Norway, has up to the present time distributed 1,850,000 Bibles and devotional books. Its different publications have been written by prominent authors and endorsed by the Bishop of Bergen. There are devotional books for the children to be read to them by their parents; devotional books for school children, for young people, students, soldiers, seamen, the sick, old people, etc. The society works everywhere that Norwegians live. The books have also been translated into Swedish and Danish, and an edition into Finnish and Laplandish is now being prepared. A branch society has been founded in America to work among the many Norwegians there. All books are sent free to any one who desires them. The society has several thousand members. It is supported by free-will offerings.—*Evangelischer Missionsbote.*

Work for Siberian Prisoners

MR. ADAM PODIN, who has been doing extensive evangelistic work in Russian prisons, particularly those in Siberia, under the auspices of the Evangelical Alliance, writes of a recent trip: "On this journey I have been traveling 10,680 versts, visiting several prisons with their thousands of inmates, and the faithful God has brought me safely through all the places. To Him be glory!"

Mr. Podin has not only preached to thousands of prisoners, but has distributed many copies of the New Testament among them, and he has been well received by prison officials and by the prisoners, many of whom are hardened criminals, for he says of one Siberian prison: "After inquiring of one and the other of those in heavy chains, I found out that in those Asian districts you could divide the prisoners into three parts. One third part nearly were murderers, another part horse stealers, and the third part those that had committed assaults on women." —*Evangelical Christendom.*

AFRICA

A Busoga Christian Chief

AN old-time chief of the country has recently died in Busoga, one of the very few old men who had survived recurring famines and the devastating sleeping sickness. Rev. S. R. Skeens, who for eighteen years has been at work in Uganda, writes of him:

"The son of the late Bishop Hannington and I were out visiting one evening and we came upon old Wobo in his courtyard, sitting with his retinue around a number of drinking pots, full of beer.

"We spoke to him and showed him what is called The Wordless Book, a plain card with strips of black, red, and white, signifying Sin, the Blood of Christ, and Salvation. We explained the meaning of the card to him and said we were either in the condition of sin (black) or in safety (white). He grasped the meaning at once, and after we had had considerable conversation with him, then and there in the courtyard, with all his people around, we knelt down and asked God to accept Wobo and bless him, and from that very time Wobo became a seeker after better things."

A Woman Historian of Egypt

ONE of the "new women" who are being produced in the East by Christian missions was Mrs. Hind Annum, who has recently died. She came

of educated Syrian parentage, and was graduated from the Cairo girls' boarding-school. Left a widow while still a young woman, she pursued with enthusiasm the full course at the Girls' College in Cairo.

A great need for a true Egyptian history had long been felt, and Mrs. Hind, inspired by her teacher, set herself the difficult task of preparing it. She succeeded so well that her book was accepted by the Ministry of Education for use in the government schools. It was requested, however, that her name on the title page be changed to that of a man, as it would be humiliating to the government to accept a book written by a woman, especially a Christian woman. Her reply to the Minister of Education well illustrates her character: "But I am a woman," she said, "and I am a Christian, and a teacher in a Christian school, and I wish all three facts to appear on the title page." And her wish was carried out.

Among the Jews of Tangier

WHEN the war broke out Dr. John Goldstein, with his oldest boy, was in Germany for a brief furlough, after his arduous labors among the Jews in Tangier. He has not been able to return, but Mrs. Goldstein has been bravely carrying on the work, as far as possible, for nearly two years alone. She writes of meeting some Jewish people whom she had not seen for some time: "After the usual inquiries after my own and my children's health, the man asked after 'our beloved Doctor and his son,' if they were well, and if letters came regularly and so on, saying how he and his family missed him, as no one now ran in and out when occasion and time offered to read from the holy Scriptures and to have soul converse, but he added: 'Every day when I go to the synagog to pray I ask the God of our fathers to preserve our Doctor and to quickly bring him back, for we need him for our souls just as much as for our bodies, and then I began wondering what I could do to show the Doctor how much we have appreciated him and his work among us, and what do you think I did? Why, I got the Bible your husband gave me, some years ago, unstuck the New Testament part, which I had previously shut up, and now every day I read to my wife from the Scriptures.' "

An Unfinished Task in East Africa

THE death of Bishop Peel constitutes a challenge and a plea for the evangelization of the great Mombasa Diocese, and particularly for that part of it forming what is known as the C.M.S. German East Africa Mission. That work was very dear to his heart; the remarkable spirit of inquiry, and the conspicuous evangelistic zeal of the new converts, which have characterized that Mission during the last few years, were his glory and joy. It was one of his cherished but unfulfilled projects to make an itineration from Mombasa, through Voi and Taveta, and on through to Dodoma or Mpapawa by the very track which is now (with how different a purpose!) being followed by General Smuts and his troops. He wanted every one of the tribes in that area, scarcely touched as yet by Christian missions, to hear the Gospel fully preached before the inevitable advent of Islam. Politically the future of these districts is dark and uncertain, but the burden of their claim for the light of the Gospel is a heritage left by Bishop Peel to the Christian Church.—*Church Missionary Society Review.*

The End of "The Morning Star"

ONE of the apparently small but really far-reaching results of the war has been the destruction by the Germans, when raiding on the shores of Lake Tanganyika, of the *Morning Star,* the famous missionary sailing boat. This little vessel, which in 1883 was carried in pieces from Zanzibar to Lake Tanganyika, has been used by the London Missionary Society as one of its most effective agencies

in reaching the people. R. Stewart Wright says of the *Morning Star*:

"The medicine chest on board had brought healing and the alleviation of pain to many, while the good news of a divine Savior had been preached from her deck. Now, by the hands of white men of a Christian nation, she lies a ruined boat, never more to carry the message of love and blessing to the ears of heathen men. . . . Perhaps in the good time coming, when the war is ended and the people return to the lake shore from which they have been driven by the dread sleeping sickness, her place may be filled by a small motor boat which will carry to full fruition the work begun by the *Morning Star*."

NORTH AMERICA

New Type of Church Union

A NOVEL example of church union comes to light in a small Ohio town where a Methodist, a Baptist, and a Lutheran communion surrender all their old-time denominational individuality and merge into one as Presbyterians. This happened in Pleasant Plain, a village in Warren County, which has fewer than 500 inhabitants, but had been attempting to carry the burden of three churches.

In the summer of 1915, in response to a spontaneous desire, an old-fashioned town meeting was held in the town hall, and after full and frank discussion it was voted to give up the three organizations and unite in one community church, which should be the center of the social, civic, and spiritual life of the town and the surrounding country. It was voted to affiliate the new organization with some denominational body, but it was obvious that it would not be wise to choose one of the three denominations represented by the three churches. A petition to organize a Presbyterian church was drawn up, and of the more than seventy-five signers just one person, a woman, was Presbyterian. The legal counsel of the committee guided the people in the necessary legal steps to sell the three church properties, and the Baptist Church, which is the largest building with the most ample grounds, has been purchased and will be repaired and refitted for the uses of the union congregation. The enrolment in the union Sabbath-school and the attendance at the union services are now 50 per cent. greater than the combined enrolment and attendance of the three churches.

A Deputation to Ceylon

ON Thursday, August 10th, Secretary Edward L. Smith of the American Board, with his wife and Franklin J. Warner and Mrs. Warner, of White Plains, N. Y., sailed from Vancouver, for an absence of eight months, to be spent chiefly in inspecting mission stations in the Orient. The main objective is Ceylon, where the missionaries of the American Board and the native churches will, next October, celebrate the centennial of the beginning of the Christian propaganda there. On their way to and from India the members of the American Board Commission will carry greetings of American Christians to the Christian workers in Japan and China.

No less than twenty-five missionaries also sailed on the *Empress of Russia*, Among the members of this party were Bishop Bashford of China and Prof. Marcus Buell of Boston University School of Theology, who will spend a part of his Sabbatical year lecturing in China.

Presbyterian Gifts to Missions

THE Presbyterian Board of Foreign Missions has made a notable record during this past year. It asked for $2,255,918, and received $2,285,930. It cut down the deficit with which it began the year from $101,013 to $44,500. It is now just twenty-three years since the Board, for the first time, reported annual receipts exceeding a million dollars,

which was then about $1.20 per communicant. This year's contributions average $1.50 for each communicant member. But Robert E. Speer, in his address before the General Assembly, would not let his auditors congratulate themselves on even this notable advance. He reminded the Assembly that the development of giving in the Presbyterian Church has not kept relative pace with the increase of wealth among Presbyterians. Nor has giving kept pace with the necessary expansion of normal growth in the work. The board's force to-day is fifty-four workers beyond the total of a year ago.

Gives Up Business for Missions

MR. R. A. DOAN, a brick manufacturer of Nolensville, Ohio, was a member of the commission of the Foreign Christian Missionary Society sent to the Far East in 1916. He has not only been a successful business man, but has always been deeply interested in foreign missions. For a number of years he has led one of the largest Bible classes in America, the attendance often reaching more than one thousand.

He remained in China several months, and succeeded in enrolling over twelve hundred men in carefully organized Bible classes at the various mission stations of his denomination. Mr. Doan was so much imprest by what he saw on this trip that he decided to devote the rest of his life to missionary service, gave up his business, and has been elected the Laymen's Secretary of the Foreign Christian Missionary Society, serving without salary.

He wrote home while he was in China: "If some good angel were to say to me that God would grant one specific request of mine and that this privilege would be given only once during my life, I would unhesitatingly pray that I might be given the power to reveal to the American Christian business men the opportunity for investment in mission work in foreign fields."

New Attitude Toward the Negro

THERE is a new attitude in the South toward the training of the negro. Somehow in the past we have offered him training, such as it was, but halfway hoped that it would not be taken. But I believe that we have seen a new light. We are not only offering a better training to the negro now than ever before, but are also eager to see him take advantage of this training; and most of us believe in our heart of hearts that he will be a better man, a better citizen, and a more efficient economic factor if he will take all the training offered and more. There is no danger now that the Southern white man will retrench in his plans for developing the negro race, Thanks to the good common sense and the Christian spirit of the South, Mr. Vardaman, ex-Governor Blease, and others like-minded, who would give the negro only what he pays for, are fighting a losing battle. The whole South has become convinced that the negro must have a chance, and in this we are reaching a sense of democracy which we have never before known.—W. D. WEATHERFORD.

Women's Conferences in Northfield

THE thirteenth annual summer school for Women's Foreign Missionary Societies, which was held in Northfield, July 14th to 21st, surpassed all former ones, the total enrolment reaching 1,268, as against 921 in 1915. In all sixteen denominations were represented, significant among them being the Universalists with sixty delegates, the Roman Catholics with two and the Unitarians with one.

Last year 370 young women were enrolled. This year the number leaped to 624, or just about one-half the entire registration. This is a significant fact when one calls to mind that a few years ago practically no girls or young women attended this conference.

Mrs. Henry W. Peabody was the presiding officer, and Mrs. Helen Barrett

Montgomery conducted the class in the study book for the coming year "World Missions and World Peace." Forty missionaries were present, and a considerable number of the younger women found in the messages of the conference the call of God to similar life service.

The corresponding gathering for the promotion of enthusiasm and the improvement of methods among women who are engaged in the home missionary enterprise was held from July 21st to 28th, and brought together nearly six hundred women. The various types of home missionary work were presented by missionaries, and to the Auditorium meetings came large numbers of the nearly 1,200 Sunday-school workers who were holding a separate conference at the same time on the Northfield Seminary campus.

A Broad Financial Policy

THE Methodist Episcopal Church has now a "commission on finance." It is made up of representatives from certain local areas, both laymen and ministers. It held its first meeting in Chicago a few days ago. Its two principal objects appear to be to bring the non-contributing or partially contributing congregations into the quota-meeting class, and to secure a general advance in gifts even from those who have been doing fairly well. The church appropriations for the year for general work amount to the very considerable sum of $4,670,000. There is to be work by secretaries of several names and with varying duties. For the next two years chief stress will be put upon the executive, educational, and inspirational features involved in increasing the apportioned "benevolences" at least 15 per cent. each year and, if possible, in actually achieving a million-dollar advance. One thousand churches will be selected for special cultivation under the direction of the stewardship secretary with a view of indicating the degree of response possible under proper treatment. The plan is to select for this test churches from all parts of the country and all grades and conditions, including rural, town, and city.

A Lesson in Church Giving

IN Highland, Kansas, a town of about one thousand people, there is a church of some 360 members that, for several years, has been supporting a missionary in China at $600 a year. After a missionary service which was held in the church, at which no direct appeal for money was made, fourteen of the church-members undertook jointly the support of another missionary. Soon an individual began the support of his own missionary.

Two weeks later the building committee raised $4,500 to build an addition to their church, and that addition has been dedicated, with all the money paid. The pastor says that without a doubt the two additional "living links" with the mission field helped them in their building enterprise. Such are the usual results—genuine efforts to honor God by extending His kingdom abroad, secure from Him greater blessings on the work at home.

A Japanese View of America

A JAPANESE of rank, visiting New York, was first welcomed by the officials and then escorted through the city to see the sights. The excursion having come to an end, the Japanese said: "You have treated me with great kindness—showing me your high buildings, your clubs, your banks, your Stock Exchange, your gorgeous hotels, your lovely parks, and the homes of your millionaires. But when you come to Japan I shall take you first to look upon our temples and altars. I see clearly that the Americans are not a religious people."

Canada and Prohibition

CANADA in its war-time handling of the liquor business is resorting to much more sweeping measures than have so far been adopted in England. For Canada one result of the war promises

to be that by the spring of 1917 the whole of the Dominion, with the exception of the Province of Quebec, will be under prohibition. Prince Edward Island was the only province with a prohibitory law when the war began; but since Canada has been at war every province except Quebec has taken steps to follow the example of the island province; and at Ottawa a law has been passed to supplement the prohibition enactments of the provincial legislatures.

Dr. Grenfell is rejoicing over the prohibition of liquor in Labrador and Newfoundland.

LATIN AMERICA

Bibles for Troops and Mexicans

THE American Bible Society was prompt in meeting the situation created by the mobilization of the militia, and sent out thousands of khaki-bound Testaments to friends who placed them in the hands of the soldiers as they gathered in the different camps and started on their journey toward the Mexican border. The southwestern agency, which includes the state of Texas in its area, and whose headquarters are in Dallas, Tex., has been especially active in ministering to the troops as they have been assembled in the camps along the border. The society has made special grants to the Young Men's Christian Association and other institutions working among the soldiers, and its funds are so far exhausted as to make it impossible to carry forward this work without special assistance.

The Mexico agency of the society which, for the time being, has its headquarters in San Antonio, Tex., is particularly active among the Mexican people and is finding a surprizing demand for the Gospels. Tens of thousands in Spanish have been sent forward for this purpose, and the society's agent, the Rev. W. F. Jordan, writes that the eagerness of the people for these Scriptures is unprecedented.

Warning Against Colporteurs

IN a newspaper published in an interior town in Brazil appeared an article purporting to describe some colporteurs, whom it called "heretic pedlars."

"For some days past two strange individuals have been going about the city. Their mission is to sell heretical books, false Bibles, and other literature which tends to lead Catholics from their faith and induce them to embrace the errors of Protestantism. They go from door to door insistently troubling all whom they meet. These booksellers are not ministers; they are nothing but the servants of such. Ordinarily, they are ignorant and incapable of the most simple doctrinal discussion, and it is not rare to find them rough and abusive. All Catholics should avoid meeting them, and never accept their books, much less buy them. It would mean the helping on of the heresy and the strengthening of the enemies of our faith; it would be an act of apostasy. To subscribe to their journals, buy their books—wicked and immoral publications that they are—are things that a good and honorable man or woman should not do, otherwise they pass as a wicked person or a fool. Those who, through ignorance, have bought books from these pedlars should cast them into the fire."

ISLANDS OF THE PACIFIC

Successful Work for the Moros

THE New York Committee for Uplifting the Moro Wards of the Nation is an organization which is supporting some of the efforts which Bishop Brent is making in the Philippines. At a recent meeting of the committee, held in New York, Bishop Brent said:

"The Moros are a very proud race of people. They are pagan Mohammedans. Very few can read, and a still smaller fraction can speak Arabic. There is no translation of the Koran available for the people, so that their knowledge of it is negligible. The Moros have lived iso-

lated lives. We are endeavoring to put them in contact with the entire world.

"We plan to equip the Moro with a trade which he can apply among his own people, so that he may win the self-respect that is born of the ability to produce. We are endeavoring to bring about institutional life for the Moro, most of all to turn his attention to the soil and the amazing fertility of his country. We now have forty boys in the Agricultural School from all classes of Moro society. This is a beginning which promises a great future. We have been very fortunate in our other work among the Moros, including our hospital work."

Sunday-school Unites Forces in the Philippines

"A LARGE majority of the student body in the Philippines are without faith in their old system, and are out on a sea of religious unbelief searching for an anchorage." This statement is made by Rev. J. L. McLaughlin, who is making an earnest effort to inject the Bible into the lives of the young people of the Islands, as a part of his work as secretary for the World's Sunday-school Association. Fifteen years ago not one Filipino had even been inside of a Sunday-school; to-day the Islands have a Sunday-school enrolment of nearly 60,000, and the movement is only just beginning. The great problem is to make of the Filipinos a united people, and in the attainment of this end the Sunday-school is second to none, saving possibly the public schools. It has been found that all could unite upon the platform of the child, as this does not involve any reference to creed or denomination. "The different tribal representatives gathered at the Sunday-school conventions held throughout the Islands," said Mr McLaughlin, "and our souls were cheered and thrilled as we sensed the disappearing of the old jealousies and felt the awakening of that newer spirit of Christian love and fraternity, the like of which has never been in the Philippine Islands heretofore."

OBITUARY NOTES

Dr. C. A. Killie, of China

REV. CHARLES A. KILLIE, a missionary of the Presbyterian Board in North China, died at the Presbyterian Hospital, New York, on July 16th, after a severe operation, the third in seven weeks. Mr. and Mrs. Killie were both converted under the preaching of Dwight L. Moody in 1885, and went to China in 1889. They passed through the terrible months of the Siege of Peking, in 1900, in the British Legation Compound. Mr. Killie was preeminently an itinerating missionary, and traveled thousands of miles. On account of ill health he returned to the United States in May, 1912, but from September, 1913 to May, 1916 he carried on his last great work for missions, itinerating among the churches of America. In that period he traveled over 61,000 miles and delivered more than 850 addresses.

Bishop Eveland of Manila

WILLIAM PERRY EVELAND, Missionary Bishop of the Methodist Church of southern Asia, met death on July 24th, near Mount Holly Springs, Pa., in an extraordinary accident. He set out for a litle fishing expedition, carrying with him a steel fishing rod, which in some way came in contact with a poorly insulated high-tension electric wire near the Reading Railway. The next afternoon his body was found in the high weeds that border the stream.

Bishop Eveland was only fifty-two years of age, a graduate of Dickinson College, who, after spending several years in the pastorate and educational work, was appointed missionary bishop in 1912. He had his episcopal residence at Manila and shared in the general oversight of the Methodist Episcopal work in southern Asia, with special supervision

of the work in the Philippines and Malaysia. He had returned to this country to attend the general conference in May.

Dr. Daniel Bliss, of Syria

THE Rev. Daniel Bliss, founder and President Emeritus of the Syrian Protestant College in Beirut, Syria, and one of the most beloved missionaries of the East, died on July 28th at his home in Beirut. He was in his ninety-third year, and had been a missionary in Syria for more than sixty years.

Dr. Bliss was born in Georgia, Vt., and was graduated from Amherst College in 1852. He attended the Andover Theological Seminary, and was ordained in the Congregational ministry. He went to Mount Lebanon, Syria, with his wife, who was Miss Abby M. Wood of Amherst, Mass. Six years later Dr. Bliss returned to this country and raised $100,000 in 1862 during the civil war, for the initial endowment of the college, which was started in 1864 in a rented house with sixteen pupils. In 1873 the cornerstone of the main building of the college was laid by William E. Dodge. When Dr. Bliss retired as President Emeritus in 1902, the college had grown under his care until there were about 876 students, 75 teachers, and 15 good buildings. His son, Dr. Howard Bliss, is now President.

Rev. Dr. K. C. Chatterjee, of India

THE Presbyterian Church in the Panjab has sustained a heavy loss in the death of Dr. K. C. Chatterjee on May 31st at Pillour, India. He was born in 1838, in Bengal, and was converted to Christianity under the teaching of Dr. Alexander Duff in his college in Calcutta during his early manhood. He came to the Panjab in 1861, and was Head Master of the Mission School at Jullunder for a time. Here he married a lady, the daughter of the Rev. Golak Nath, and sister of Lady Harnam Singh, who was a most loving and helpful wife.

He went to Lahore as Professor of Moral Philosophy in Foreman College, and then went to Hoshyarpore in 1868, where he spent the last 48 years of his life.

Dr. Chatterjee was honored by being chosen the Moderator of the first General Assembly of the Presbyterian Church in India in 1904. He visited America with his wife and daughter in 1887, and went as a delegate to the Missionary Conference in Edinburgh in 1910. He was President of the Committee of Home Missions in India, and President of the Board of Directors of Foreman College from 1886 to 1915.

Dr. R. Wardlaw Thompson, of London

THE Rev. Ralph Wardlaw Thompson, D.D., for many years secretary of the London Missionary Society, died in England on June 10th, at the age of seventy-four. He was born in Bellary, South India, on August 28, 1842, the son of a missionary, William Thompson, who moved to Cape Town, South Africa, in 1850, and became pastor of the Union Chapel. Wardlaw Thompson was educated in South Africa, and in 1865 became pastor of the Ewing Place Congregational Church in Glasgow, Scotland. In 1881 he became Foreign Secretary of the L. M. S., and during his tenure of office the Society made many forward movements. He was a missionary statesman greatly honored and beloved.

Miss Bertha G. Johnson, a Friend of Lepers

MISS JOHNSON, one of the American field secretaries of the Mission to Lepers, died suddenly while speaking at Montreat, N. C., on July 22d.

Her loss will be keenly felt by a wide circle of friends and by the lepers throughout the world. She was their true friend and burned out in her zeal for Christ.

BOOKS ON MISSIONS AND MISSION LANDS

"ARE THE JAPANESE A MENACE?"

Reviews of "Japan and America—A Contrast," and of "The Japanese Crisis." *
By Rev. Arthur J. Brown, D.D., New York, author of "New Forces in Old China."

IT is about as difficult to get an unprejudiced and dispassionate opinion of the Japanese as it is to get one of Theodore Roosevelt, William Jennings Bryan and Lloyd George. Each observer is prone to look through the haze which has been created by his own imagination and he glorifies or defames in accordance with his preconceived ideas. Some books, magazine articles, and after-dinner speeches describe the Japanese as if they were a nation of saints and angels, the most perfect types that humanity has yet produced. Other writers characterize them in language which would not come under the rule: "All the news that's fit to print."

These observations have been suggested by a book just published entitled "Japan and America—A Contrast," by Carl Crow. It is a handsome volume, written from the viewpoint of ample opportunity for observation, as the author was formerly a member of the editorial staff of the *Japan Advertiser*. It abounds in facts and incidents, and the style is so clear and vigorous that it is fascinating reading.

The impression made, however, is that the author does not love the Japanese, and that from the huge mass of available material he has selected the particular things that enable him to make out a case against them, while unfavorable opinions of his own are freely interwoven. He declares (page 1) that "Japan and the United States have nothing in common"; that (page 4) the two countries are "champions" of such "opposing aims and interests" that "one of the two countries must recede from its present position"; that (page 5) the real Japan is not what Americans innocently imagine it to be, but "the Japan of farms and factories and fishermen, ruled by a little group of ambitious statesmen and dominated by the imperialistic aims which dominated Germany"; that (page 6) "in Japan we see a power still partially under the influence of barbaric traditions of warfare and conquest, and yet possest of all of the weapons and powers of the most enlightened countries"; that "she maintains a double standard of conduct—one for use with strong nations, the other for use with weak ones"; and that her boasted progress has consisted in imitating the inventions and discoveries of western nations.

Mr. Crow's closing chapter is entitled "Is Japan a Menace?" and he does not conceal his opinion that it is. He says that "the situation is very much the same as that which existed between England and Germany before the outbreak of the European War"; that (page 302) "for every just cause of quarrel Germany had against England, Japan has half a dozen against us"; that (page 304) in the Japanese vernacular press there is " a steady outpouring of vilification and abuse of

* "Japan and America—A Contrast" By Carl Crow. 8vo, 316 pp. $2.00. Robert M. McBride, N. Y. "The Japanese Crisis." By A. B. Scherer. 12mo, 115 pp. $1.00. F. A. Stokes, N. Y.

NOTE.—Any books mentioned in this department will be sent on receipt of price. Address The Missionary Review Publishing Company, 156 Fifth Avenue, New York.

the United States," and that (page 306), "Japanese friendship for the United States exists only in the meaningless conventional phrases of diplomatic usage, in the propaganda of Japanese statesmen and American peace-at-any-price advocates, and in the wine-warmed sentiments of Japanese-American banquets."

The book may serve as a good antidote for the fulsome eulogies of the visitors to whom he refers. We must recognize too, its readableness, and the large value of its collection of facts. The difficulty lies in its one-sidedness, in the omission of other facts of a more favorable character, and in a statement of cited facts which makes them appear more unfavorable than they really are. For example, the author holds that Japan is absolutely ruled by a small group of resolute men who dominate the Emperor and the people alike, so that the former is a mere puppet in their hands, and the latter an ignorant and acquiescent proletariat, which is not consulted in any important matter.

If one is to err at all, it is better to do so on the side of charity. A book of this kind is apt to strengthen suspicions and jealousies which may still further embarrass the already embarrassed relations of the two nations. It is easy to pick out flaws in any nation under heaven, including our own. After all, the Japanese are human beings like ourselves, and in dealing with them we may well remember the words of the poet: "Men might be better if we better deemed of them."

THE JAPANESE CRISIS

A much smaller book, but one which impresses us as better balanced, is "The Japanese Crisis," by James A. B. Scherer, Ph.D., LL.D., President of Throop College of Technology. He writes on the basis of a residence of five years in Japan and of seven years in California, and he brings to the subject not only the fruits of careful study, but the suggestions of sound judgment.

The "crisis" which Dr. Scherer discusses is that between the American and Japanese Governments over the situation in California. He frankly recognizes that there are two sides to the question, and in a spirit of perfect fairness he tries to do justice to both. He holds that unrestricted Japanese immigration and ownership of land by aliens is quite out of the question for economic and other reasons. He emphasizes the well-known fact that the Japanese Government does not ask for such unrestricted immigration and ownership, but for an adjustment which does not discriminate against the citizens of Japan as compared with the citizens of other countries. He, therefore, concludes that the real issue is between a discriminatory and a non-discriminatory alien land law. He states, what will be news to most people in the East, that the labor unions in California, as well as the Japanese Government, would be entirely satisfied with a law excluding all aliens from land ownership, but that the effort to pass such a law has been blocked by banks, trust companies, chambers of commerce and other large business interests which fear that such a law would prevent the investment of foreign capital in the State. Dr. Scherer deplores the fact that a grave international issue is thus subordinated to commercial interests, which in his opinion would not be so seriously injured as they imagine.

The author has packed much sanity and good sense into short compass, and an appendix gives copies of important official documents. He believes that our Japanese problem will vanish into thin air if we substitute in dealing with it the spirit of the gentleman and statesman for that of the sensational journalist. He frankly admits that our relations with Japan are in a highly sensitive state, and he says in words which ought to be taken seriously to heart: "He who lightly applies a match to this tinder is, however, ignorant or thoughtless, a criminal against the human race."

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